THE
PRESENT STATE
OF THE
OTTOMAN EMPIRE.

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THE PRESENT STATE OF THE OTTOMAN EMPIRE.

CONTAINING

A MORE ACCURATE AND INTERESTING ACCOUNT

OF THE

RELIGION,
GOVERNMENT,
MILITARY ESTABLISHMENT.

MANNERS,
CUSTOMS,
AND
AMUSEMENTS,

OF

THE TURKS

THAN ANY YET EXTANT.

INCLUDING A PARTICULAR DESCRIPTION OF

THE COURT AND SERAGLIO

OF

THE GRAND SIGNOR.

AND INTERSPERSED WITH MANY

SINGULAR AND ENTERTAINING ANECDOTES.

TRANSLATED FROM THE FRENCH MANUSCRIPT OF

ELIAS HABESCI,

MANY YEARS RESIDENT AT CONSTANTINOPLE, IN THE SERVICE OF THE GRAND SIGNOR.

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B

PREFACE.

SEVERAL authors having already exerted their talents in writing upon the affairs of Turkey, ſome of whom have acquired the reputation of hiſtorians, while others have gained a certain degree of eſteem for their high rank, and the ſuppoſed opportunities afforded them by their public ſtations to obtain a perfect inſight into the manners and cuſtoms of the *Porte*, and of the inhabitants of Conſtantinople; it ſhould ſeem at firſt view, unneceſſary to intrude upon the public, a new work upon ſo old a ſubject, eſpecially in England, where the elegant pen of a moſt accompliſhed lady has traced a juſtly admired out-line, which, however, ſhe has left to be finiſhed by others; and upon a cloſe inſpection it will likewiſe be found, that even the original ſketch, here and there, wants the correcting touches of a maſter.

So far then from being deterred from my preſent undertaking, either by the number

or the importance of my predeceſſors, I am free to declare, that nothing but an attentive peruſal of their works could have induced me to purſue my deſign; which is, to give the reader ſuch a clear and circumſtantial detail of every thing relative to the preſent ſtate of the religion, the civil and military government, manners, cuſtoms, amuſements, &c. of the Turkiſh court, and of the inhabitants of Conſtantinople, as no other man, I believe, ever had it in his power to lay before the public, or, if he had, did not dare to communicate.

I ſhall not fear the cenſures of criticiſm for this aſſertion; as the following pages will contain nothing but real facts, moſt of them ſuch as my perſonal ſituation gave me an opportunity of collecting, and which no one, not in a ſimilar ſituation, could relate as undeniable truths. In a word, I mean to place my readers in ſuch a ſituation, that they ſhall have reaſon to imagine they have lived many years at *Conſtantinople*, and are familiarly acquainted with every thing that is tranſacted in the palace of the Grand Signor, or in the private houſes of the inhabitants of that great city.

To

To remove every idea of preſumption, it may be proper in this place to declare, in the moſt ſolemn manner, that I am by birth a Greek; that I was carried when an infant to Conſtantinople, and was brought up there by an uncle, who enjoyed a conſiderable office of honour and confidence in the Seraglio. A long perſonal attendance upon this relation, after I came to years of diſcretion, and my own employment, as ſecretary to a Grand Vizir in the reign of the late Sultan MUSTAPHA III. gave me daily opportunities, firſt in aſſiſting my uncle in the diſcharge of his functions, which lay chiefly within the walls of the Seraglio, and afterwards in my own department, of acquiring a perfect knowledge of many curious and entertaining particulars, which it is impoſſible any *traveller*, however recommended, or any foreign *ambaſſador* at the *Porte*, could obtain. Even the celebrated Lady Mary ——, who certainly went great lengths to obtain information, was liable to deception and miſrepreſentation, as I ſhall demonſtrate in the following ſheets.

It is a great error, to ſuppoſe that the European miniſters reſiding at Pera, and

having only occaſional audiences at the palace at Conſtantinople, and whoſe chief attention ought to be directed to political ſtudies and political occurrences, can be well acquainted with the domeſtic manners, pleaſures, and ways of life, either of the Turkiſh court, or of the common ranks of the people; eſpecially, conſidering the great ceremony, diſtance, and reſerve with which all ſtrangers, and public miniſters in particular, are treated.

With reſpect to other parts of the Ottoman empire, I am certainly upon a footing with my competitors, if I have not the advantage of them; for there is not a ſingle city of the Turkiſh empire in *Aſia*, and very few in *Europe*, that I have not viſited, and in which I have not tranſacted buſineſs with the principal people in it, and that very lately; ſo that I am thereby qualified to ſpeak with certainty of the actual ſtate of the Turkiſh domains.

The only indulgence I have to aſk is for my ſtile, which, notwithſtanding the ſkill and aſſiduity of the Engliſh editor, may ſtill be defective; for my materials being minuted down originally in the Arabic language,

guage, I was obliged, not being converſant in the Engliſh, to prepare the work for him in the French language; of which I know ſufficient to write plain matters of fact, but not to decorate them with the flowers of eloquence.

E. H.*

* For private reaſons, Habeſci aſſumed on his travels the name of Alexander Ghiga, and by that appellation was known to the few friends he had in London: but before his departure, he gave the tranſlator his real name in writing, which is in the hands of the publiſher.

ADVERTISEMENT

FROM THE

ENGLISH EDITOR.

THAT the following work may be diſtinguiſhed from thoſe manufactured publications fabricated in a cloſet in England, and ſent forth into the world as the labours of ingenious travellers, it may be neceſſary to aſſure the reader, on the veracity of a gentleman of eſtabliſhed character, who for very weighty reaſons thinks proper not to avow himſelf to be the tranſlator, that the Greek writer came to England upon commercial buſineſs, and during his reſidence in London was introduced to the Editor by Captain John Elphinſtone of the navy, who was commander in chief of a Ruſſian fleet in the late war between the Ruſſians and the Turks: this gentleman in the courſe of his glorious naval exploits againſt the Turks, met with our Greek, who was then likewiſe in the ſervice of the Ruſſians, and proved uſeful to the admiral, at the ſame time that he bore teſtimony of his gallant conduct; a conduct which ought never to be forgotten, nor can it be ſufficiently rewarded by the Empreſs of Ruſſia!

It was hinted to the Editor in converſation, that Habeſci had in his poſſeſſion materials for a more ample and accurate account of the preſent ſtate of the Ottoman empire than any yet extant: that he had read the different productions of the Engliſh and of the French preſs upon the ſame ſubject, and found great room for correction and improvement. A ſpecimen being produced, and proper compariſons being made, the truth of his claim to ſuperior intelligence, added to authentic proofs of his having been diſmiſſed from the Turkiſh ſervice, when his maſter, the Prime Vizir, was depoſed, engaged the Editor to encourage him to employ his leiſure hours in compiling the work now preſented to the public.

Soon after it was completed, he received advice that the ſhip on board of which his merchandize was embarked had been obliged to put into Corke in Ireland, where her cargo muſt be landed; to which place he repaired about the month of June laſt. After this ſatisfactory account of the author, it would be an inſult on the underſtanding of the reader to make any apology for the publication. But it is neceſſary to obſerve, that the ceſſion of the Crimea, by treaty, to the Ruſſians, an event partly foretold by our author, took place while the work was at preſs.

Tranſlation of the Turkiſh Words, uſed in the following Sheets. In alphabetical Order.

ABDEST, ablution before and after prayers.

Agha, commander or chief, and is moſtly uſed as a military term.

Armahzar, a petition or memorial from any great body of the people.

Arpah-Emini, the purveyor of corn and ſtraw for the ſtables of the Seraglio.

Arzubal, a petition from private perſons.

Aſpre, an imaginary money, value $\frac{3}{5}$ths of an Engliſh penny.

Bazar, a public market.

Beirams, the two feſtivals, or times of public rejoicing, after the faſt called *Ramazan*.

Bachi, *Baſſa*, or *Pacha*, are all different words in Turkiſh, Arabic, and Perſian, denoting what we tranſlate into Baſhaw or Governor.

Beglier-bey, a prince and governor of a rich province, inveſted with the dignity of three Tails.

Bayrac, an enſign or flag.

Bombarji Bachi, commander of the Bombardiers.

Bezeſtyn, the exchange at Conſtantinople, in which there are ſhops for tradeſmen,

Berber-

Berber-Bachi, the chief barber.

Buiuk Imrahor, Maſter of the Horſe to the Grand Signor.

Boſtangi-Bachi, commander of the *Boſtangis* or gardeners, the guards of the Seraglio.

Cadi, the preſiding judge in a city, town, or village.

Cadilaſkiers, the two chief juſtices in *Europe*, and *Aſia*.

Capitan or *Capudan Pacha*, the High Admiral of the empire.

Capigis, porters at the gates of the Seraglio.

Chiaux, or *Chaoux-Bachi*, commander of the civil and military officers of the police at Conſtantinople.

Colah, a ſlave, the natural born ſubjects of the Grand Signor are ſo called.

Corban, the ſacrifice of ſheep, a part of the Mahometan religious rites.

Cohadar-Agha, the grand chamberlain of the court, and keeper of the wardrobe.

Dragoman, an interpreter.

Dervich or *Dervice*, a Mahometan who has taken a vow of celibacy, and leads a monaſtic life, according to the rules of ſome order.

Daniſhmend, Deacons ſerving in a Jami.

Diulbend-Agha, the officer who dreſſes the Grand Signor's turban, and places it on his head.

Divan, the court of judicature of the Grand Vizir. Alſo the ſupreme judicature, at which the Sultan aſſiſts. And the Great Council of State.

Effendi,

Effendi, is a title denoting nobility, and is conferred on the great officers of ſtate.

Emirs, deſcendants from Fatima, the daughter of the prophet Mahomet.

Elci, ambaſſadors from foreign courts.

Fetvah, the decrees or ſentences of the *Mufti*, or of the *Ulemas*.

Firman, a mandate of the Grand Signor, all paſſports given to travellers are alſo called *Firmans*.

Gebegys, the armourers.

Giomellis, volunteers in the cavalry.

Hadgè, a Mahometan who has performed the pilgrimage to Mecca.

Hamams, the public baths.

Haſaki-Sultana, the title of the lady who bears the firſt ſon to the Sultan.

Haſnadar-Bachi, the Treaſurer of the Seraglio, or keeper of the privy purſe of the Grand Signor.

Harem, the women's apartments in the Seraglio.

Hejîra or *Heriga*, the flight of the prophet Mahomet from Mecca, 622 years before Chriſt; the æra which commences the Ottoman chronology.

Hoje, preceptor to the heir apparent, or to the Sultan during his minority.

Hoſpadar, the title of the princes of *Wallachia* and *Moldavia*.

Hekim-Bachi, principal phyſician to the Sultan.

Jami,

Jami, a name given to the leſſer Moſques, for Fridays prayers.

Jerram-Bachi, the chief ſurgeon.

Imbrickdar-Agha, the officer who holds the vaſe with water for the Grand Signor, when he performs his religious ablutions.

Imaum, the head prieſt of every Moſque, in other words, the rector.

Katib, a ſcribe or notary.

Kichaia, Lieutenant to the Grand Vizir.

Kaimaicam, an officer who is inveſted with the authority of the Grand Vizir reſpecting the internal adminiſtration, when he is abſent in time of war.

Kiosc, a ſummer-houſe in a garden.

Kiſlar-Agha, chief of the Black Eunuchs.

Kuiuck-Imbrahor, deputy to the Maſter of the Horſe.

Kharazzi, a poll-tax on all the ſubjects and vaſſals of the Ottoman empire, who are not Mahometans.

Koran, or *Al-Koran*, the Mahometan Bible.

Levendi, the marine forces.

Mohammed, or *Mahomet*. The founder of the Mahometan religion.

Miſliman, or *Muſulman*, an Orthodox Mahometan.

Medreſſe, academies or public ſchools.

Minarets, the round turrets to the Moſques, from the balconies of which the prieſts call the people to prayers.

Mufti,

Mufti, the high prieſt, and chief interpreter of the laws.

Muhazi, the purveyor-general of the Seraglio.

Mutpach Emini, the clerk of the kitchen.

Meuzins, the inferior prieſts, who call the people to prayers.

Meſchids, ſmall Moſques.

Moulahs, an order of men bred to the law, and inheriting certain privileges, the judges of provinces and great cities are taken from this order.

Meidan, a great ſquare, or open ſpace for exerciſes in horſemanſhip.

Nakib, the chief of the Emirs, and their judge.

Niſſangi-Bachi, the officer who ſigns the *Tura*, or royal ſignature, to all patents, and other grants.

Othman Al, or *Al Othman*, means the Ottoman empire; it takes its name from Othman, the founder.

Padiſha, the Turkiſh name for Grand Signor, Sovereign Lord, or Sultan.

Pachalyk, a Baſhaw's government.

Piaſtre, an imaginary money, value 4s. Engliſh.

Raias, native Chriſtian, or Jew ſubjects of the empire.

Ramazan or *Ramadan*, the Mahometan Lent.

Reis-Effendi, the High Chancellor and Secretary

Secretary of State. Offices united in one perſon.

Rekabdar-Agha, the officer who holds the Grand Signor's ſtirrup when he mounts his horſe.

Sangiack, the loweſt rank of governors of provinces, being Baſhaws with only one Tail.

Selictar-Agha, the ſword-bearer.

Serai, or *Seraglio*, a palace.

Serder, the commander of a corps of Janiſſaries.

Seraſkier, commander in chief of an expedition.

Skeik, the prelate of a Moſque, and the chiefs of the Dervizes.

Spahilar-Agaſi, commander in chief of the Spahis or horſe-guards.

Timariots, Turkiſh cavalry, a diſtinct corps, different from the Spahis and Zaims.

Teſkerejis-Effendis, two ſecretaries or aſſiſtants to the Grand Vizir, in the Divan.

Tura, the ſignet of the Grand Signor.

Turbe, ſepulchral chambers adjoining to the Moſques, for the reception of the bodies of the Grand Signors and their families.

Topchi-Bachi, chief of the cannoneers.

Topchana Nuzyri, maſter of the ordnance.

Ulemas, the whole body of eccleſiaſtics and lawyers, the two profeſſions being united.

Vayvode, a Sclavonian word ſignifying governor.

Vizir-

Vizir-Azem, the Grand Vizir, or prime miniſter.

Yengi-Cheri, a recruit belonging to the infantry, the word Janiſſary has the ſame meaning.

Zaims, Turkiſh cavalry, a corps diſtinct from the Spahis.

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THE PRESENT STATE OF THE OTTOMAN EMPIRE.

INTRODUCTION.

Of the Political Origin of the Mahometan Religion.

THAT Mahomet was the author of the *Muſſulman* faith is a well known fact; and all hiſtorians agree, that Mecca was the place of his nativity, but they almoſt all diſagree as to his original rank in life, and the cauſes which induced him to ſet himſelf up as a legiſlator. However, after a very cloſe examination of ſeveral original manuſcripts in the library of a venerable Greek prieſt, reſiding at *Fanari*, one of the ſuburbs of Conſtantinople, I am enabled to give the moſt authentick anecdotes of this famous legiſlator, and ſucceſsful founder of a powerful empire.

That this narrative may be the better underſtood, it is neceſſary to give the reader ſome idea of his country, of the time in which he lived, and of ſome other particular circumſtances relative to this extraordinary man, ſome of them noticed indeed by other writers, for which reaſon, we ſhall only mention them in a curſory manner. He was born at Mecca, the capital city of the province *Hijaz*, in *Arabia Felix*, A. D. 571. The whole country at that æra, was inhabited by people who formed themſelves into different republicks, which they called tribes: each tribe elected for a chief, one of the oldeſt and moſt reſpectable men from the principal families of the ſame tribe: the family of Mahomet was of the tribe of *Aoſoch:* the principal houſe of that tribe, was the houſe of *Koſkene*, and the chief of the tribe at the time of Mahomet's birth was *Abd-el-Met-allah*, whoſe eldeſt ſon named, *Abd-allah*, was the father of Mahomet; and this tribe inhabited the coaſts of the *Red-Sea.*

Abd-el-Met-allah was high prieſt of the temple in which the idols of the country were adored, and as chief of the tribe he was likewiſe ſovereign of the domains belonging to it. In this quality he maintained defenſive wars againſt the *Perſians*, and the *Ethiopians:* which is a direct contradiction to the aſſertions of ſome writers of

of his life, who have given him a very obſcure origin. His father dying while he was very young, his uncle not only uſurped his rights, and ſeiſed upon his patrimony, but made ſeveral attempts to get him taken off by poiſon or aſſaſſination; and in order to avoid his baſe deſigns, young Mahomet was obliged for a time to conceal himſelf under different diſguiſes, and to paſs a miſerable life, till he had the good fortune to be taken into the ſervice of the widow of a rich merchant, who carried on a conſiderable trade to *Syria* by her clerks or factors; and in this capacity Mahomet entered himſelf, and ſoon became very uſeful to her. After ſeveral years of faithful ſervitude he made an impreſſion upon the heart of *Cadiſgha*, his miſtreſs, to which his apparently robuſt conſtitution, the comelineſs of his perſon, and his uncommon addreſs not a little contributed; in the end, ſhe married him, and he became the maſter of immenſe riches. This event happened in the thirtieth year of his age, and he had the dexterity to conceal from his wife an infirmity, which had it been diſcovered would have prevented his good fortune; he was ſubject to epileptic fits, and when he found them coming on, he had made it a practice to withdraw himſelf from her company, and from ſociety, under the ſpecious pretext of paſſing his time in private devotions. Cadiſgha being

thus accuſtomed to theſe retirements before their marriage, he eaſily made them afterwards ſubſervient to his ambitious views. The firſt object of his attention was the recovery of his paternal inheritance from his uncle, and the knowledge he had acquired by a free converſation with the Chriſtians and the Jews in his frequent journies to Syria, Paleſtine, and Egypt made him conceive the bold project of becoming a legiſlator, and the founder of a new religion. The lives of Moſes, and of Jeſus of Nazareth were his chief ſtudy, and the remarks he made of the great lengths to which religious zeal carried the profeſſors of all perſuaſions, whether princes, prieſts, or common people, inſpired him with the idea of raiſing himſelf to a throne on the follies and deluſions of mankind. The ſpirit of the times was peculiarly favourable to his enterpriſe. The Arabs, grown cool and relaxed in the worſhip of their idols, were degenerated into Atheiſm. The Chriſtians were divided into ſects perſecuting each other with brutal fury for the glory of God, and ſacrificing to their common animoſity the inoffenſive Jews, who in their turn were guilty of retaliating cruelties.

Thus circumſtanced, Mahomet began his aſtoniſhing career, by putting on that external appearance of ſanctity, which is the neceſſary robe to conceal profound hypocriſy and

and religious impoſture. His temporary ſecluſions from his wife and from the world became more frequent, he affected to lead a ſolitary life, aſſumed an exemplary piety in his diſcourſe, and a conſtant addiction to prayer, meditation, and contemplation. When his wife, who became inquiſitive and ſuſpicious, after narrowly watching all his motions, ſurpriſed him in one of his epileptic fits, as ſoon as he came to himſelf, he ſolemnly proteſted that the ſplendid appearance of the angel Gabriel, who came to him by the expreſs command of God, to declare to him his divine will concerning the true religion, had overpowered him. CADISGHA either actually deceived by her huſband, or pretending to give credit to his viſions, propagated a report that he was a prophet, and this idea was by degrees more liberally circulated by a faithful ſlave, and a few of his moſt truſty confidents, whom he ſecured to his intereſts by bribes and various artifices. As ſoon as he found that his admirers increaſed, he ſpoke more freely and openly upon the ſubject of his viſions, and of the revelations made to him by the angel; for he knew perfectly well that the appearance of a miracle was the moſt likely of all other pretenſions to impoſe on the vulgar. In this impoſture Mahomet was powerfully aſſiſted by *Sergius*, a Greek friar, who took great pains to perſuade his followers of the

truth of Mahomet's prodigies, and being fond of novelty, they ſoon became his diſciples. About this time, his uncle died: but he was not yet powerful enough to make head againſt his relation, who ſucceeded to his poſſeſſions. But it was this very relation, the avowed enemy of Mahomet, who involuntarily contributed more than any other man to his future fame and grandeur, for being thoroughly appriſed of his deſigns, he perſecuted him with ſuch unremitting violence, that he obliged him to fly from Mecca, and take refuge at Medina.

MEDINA is another city of *Arabia Felix*, ninety leagues diſtant from *Mecca*. It was at that time inhabited by *Arians*, who ſeduced by his familiar addreſs, and by his pretended intercourſes with the Deity, accepted his doctrine, declared themſelves his diſciples, and ſpread the fame of his diſcourſes in ſuch a manner, that all the adjacent towns and villages were brought over to his intereſt in a very ſhort ſpace of time. It was then that ſeeing his partiſans daily increaſing, he threw off the maſk, and boldly affirmed that he had received a commiſſion from God to propagate his new religion by the force of arms, inſtead of waiting for the ſlow effects of arguments or perſuaſion. And that he might eſtabliſh his temporal authority on a firm baſis, he made new alliances with the chief inhabitants

inhabitants of Medina, and married the daughters of four of the principal noblemen, by whoſe aſſiſtance he took the field with a numerous army of his diſciples, defeated ſeveral oppoſing tribes one after another, and, in fine, made himſelf maſter of Mecca.

The rapid ſucceſſes of Mahomet excited the jealouſy of the neighbouring princes, who all declared themſelves his enemies. The Arabs of Syria were the firſt to take up arms againſt him, and they were likewiſe the firſt who felt the fury of his vengeance after the conqueſt of Mecca. But before he undertook the reduction of the Arabs, dreading the valour of the Chriſtians, like an able politician, he entered into a friendly treaty of alliance with them, by which he ſolemnly engaged to protect the Chriſtians in their perſons and effects, and likewiſe their churches and convents; to leave their clergy in the quiet enjoyment of their benefices, never to force them to take up arms for him, but on the contrary to oblige the Muſſulmen to charge themſelves with their defenſe, if they ſhould be attacked by their enemies: never to force any Chriſtian to become a Mahometan, nor their friars to change their profeſſion: never to convert any church into a moſque; to exempt their clergy from all taxes and tributes, and not to impoſe more on other

Chriſtians than on the Muſſulmen; not to compel Chriſtian parents to give their daughters in marriage to Muſſulmen, but if by chance a Chriſtian woman ſhould marry a Muſſulman, the latter ſhould be obliged to let her follow the religion of her fathers without moleſtation. It was, moreover, ſtipulated in this treaty, that the Muſſulmen ſhould not compel any Chriſtians who were or ſhould be eſtabliſhed in any part of his dominions to perform any of thoſe offices uſually called *ſervile*, nor exerciſe any deſpotic power over them.

The Chriſtians, on their part, agreed by the ſame treaty not to aid with their perſons, their eſtates, or their councils, any of the enemies of the Muſſulmen, but on the contrary to receive the Muſſulmen hoſpitably, and to give them every aſſiſtance in their power. The original manuſcript of this treaty was firſt depoſited in the convent of the Carmelites on Mount Carmel; but it was afterwards conveyed to France, where it is carefully preſerved in the King's library.

By this treaty, Mahomet ſecured againſt any powerful oppoſition, ſaw himſelf at full liberty to aſſume the ſovereign power, to extend his conqueſts, and to eſtabliſh not only his new religion, but a new empire. In the courſe of twenty years, he had the ſatisfaction to ſee his religion embraced by

ſeveral nations, and his empire aggrandized by the Saracens, who owned him for their maſter, and being a powerful people, who had conquered ſeveral provinces of Aſia, Mahomet's new dominions took the title of the Saracen empire, by which it is known in hiſtory. At the head of numerous armies, this moſt enterpriſing and ſucceſsful impoſtor ſubdued great part of Africa, ſome provinces in Europe, all Syria, Egypt, Damaſcus, Jeruſalem, Antioch, and Perſia, and died in the year 631, in full poſſeſſion of every earthly dignity, leaving his extenſive territories to be governed by his ſucceſſors. The title of CALIPH, which had been beſtowed upon him, when he was inveſted with the diadem at Mecca, in a limited ſenſe ſignified no more than high-prieſt, but in his perſon it comprehended the idea of King, Prieſt, and Prophet; and as none of his ſucceſſors could ſupport a claim to theſe three characters, an attempt was made after his death to ſeparate the offices, and to diſpoſe of the temporal dignity to one of his relations (for he left no ſon) and the ſpiritual to another. This occaſioned a family contention, which had nearly overthrown the new empire, but at length Omar, one of his four generals and favourites, whom he called the ſword of God, was elected by the army to fill the Saracen throne, and the reſt of the competitors ſubmitted to the

power

power of the ſword. Omar proved a worthy ſucceſſor to Mahomet, in a few years he extended his conqueſts to the foot of Mount Atlas, and eſtabliſhed the laws and religion of the Muſſulmen in Syria, Meſopotamia, Phenicia, Chaldea, Perſia, Egypt, Lybia, and Numidia; but neither his valour nor his love of juſtice could ſecure him from the poignard of an aſſaſſin; and after his death, a freſh diſſention took place concerning the ſucceſſion, which by degrees weakened the empire, wreſted the ſovereign authority from the houſe of Mahomet, and laid the foundation of another revolution: the eſtabliſhment of the *Turkiſh* upon the ruin of the Saracen empire.

CHAP.

B L

CHAPTER I.

SKETCH *of the Hiſtory of the* TURKISH *or* OTTOMAN EMPIRE; *from its Origin to the preſent Time.*

THE glory of the Saracen empire ended with the reign of Watik, who ſubdued Sicily, Sardinia, and a great part of Italy, penetrating almoſt to the very gates of Rome A. D. 847: but he was ſucceeded by a brother whoſe debauchery, cruelty, and ſuperſtition rendered him odious to his ſubjects, an dencouraged an unnatural ſon to plunge a dagger into his heart. The parricide proved a greater tyrant than his father, and loading his ſubjects with intolerable taxes, diviſions and inteſtine commotions took place, which terminated in the revolt of the moſt diſtant provinces. The Governor of Syria ſet the example of open rebellion, and his ſucceſs encouraged the revolt of Algiers, Tunis, and Tripoli, which became independent governments. The *Fatamites*, a Mahometan ſect, who revered the memory of *Ali*, likewiſe made a difference in religious tenets a pretext for revolt, and in a ſhort time, their chiefs ſet up a Caliph of their own at *Cairo*, in oppoſition to the Caliph of *Bagdad*, which had for many years

been the ſeat of government. And in the end, the Mahometan religion had three chiefs, at the head of different ſects, who completed the ruin of the Saracen empire. For the Caliphs of Bagdad, in 1082, in order to ſupport the ancient government, called to their aſſiſtance a warlike people from the extremities of Tartary, called TURKS.

The Turks were a people who lived in obſcurity, without any ſyſtem of government, and were but little known before the middle of the ninth century, when they made a formidable appearance at ſea from the Caſpian ports, and ravaged the coaſts; they then laid waſte *Armenia*, pillaged *Georgia* and *Mingrelia*, and defeated the armies of the Perſians and the Saracens. Encouraged by theſe enterpriſes they invaded *Thrace*, and the Emperors Conſtantine and Romanus, being unable to make head againſt them, were obliged to bribe them with large quantities of gold to retire from their dominions, which they did fluſhed with conqueſt, and fixed their reſidence, after having made empires and kingdoms tremble, in the *Turqueſtan*. In proportion as theſe Turks aggrandized themſelves, the Saracens degenerated, loſing their perſonal valour, and their renown, till at length, becoming a prey to civil diſcords, and guilty of every vice, they were totally exterminated by their former allies, and theſe ſucceſsful

Turks

Turks took poſſeſſion of Perſia, Babylon, Diarbeck, and Meſopotamia.

In 1096, they became ſo formidable, and extended their conqueſts ſo far as to approach the very gates of Conſtantinople. Such frequent and powerful irruptions ſpread a general terror, and obliged the Greek Emperor Alexis, and the Chriſtians inhabiting Paleſtine, to apply for ſuccour to the European powers, but more particularly to the Pope, from whoſe influence with the Chriſtian Princes, they expected to obtain a military force ſuperior to that of the Turks: this application gave riſe to the famous expedition to the Holy Land decreed by the council of Clermont, the conſequence of which was the taking of Jeruſalem by the French in 1099, and the foundation of a new kingdom. Several expeditions, univerſally known by the name of *Cruſades*, ſucceeded the firſt, and laſted near two centuries, from the firſt conqueſt of Jeruſalem, till the Chriſtians were totally ſubdued, and the holy wars terminated by the defeat and death of Louis IX. called St. *Louis*, King of France, who was ſlain at the ſiege of *Tunis* in 1270, and the captivity of Baldwin King of Jeruſalem, whoſe army was routed and himſelf taken priſoner by the Turks.

OTHMAN,

OTHMAN, OSMAN, *or* OTTOMAN,
First Emperor of the Turks.

AS it is the intention of the writer of this work to make his readers familiarly acquainted with the Turkiſh or Ottoman empire, he has judged it unneceſſary to purſue the detail of the ſucceſſors of Mahomet upon the genealogical ſcale, and has therefore ſet it aſide, to introduce the dynaſty of Ottoman, the true founder of what we at this day call, the Ottoman or Turkiſh empire. This hero was born in the year 1247, in the village of *Sogut*, which ſtill enjoys a number of privileges granted by the Turkiſh Emperors in conſequence of this event. His father's name was *Ergadrul*; he was remarkable for the ſimplicity of his manners and the ſincerity of his ſentiments, qualities by no means agreeable to his ſon, who was of a treacherous, haughty, and fiery diſpoſition; to theſe vices he joined deep hypocriſy, employing moſt of his time in converſing with the Derviſes, or Mahometan friars, attending to their inſtructions, and following their opinions; no wonder therefore, that he was in early youth a moſt inveterate enemy to the Chriſtians. On the other hand, he was diſtinguiſhed for perſonal bravery, and aſtoniſhing perſeverance; theſe

theſe accompliſhments qualified him for a military adventurer, and he ſoon roſe to be lieutenant of the armies of *Saladin*, ſovereign of *Aleppo*, and *Damaſcus*, a powerful and cruel oppreſſor of the Chriſtians. Upon the death of Saladin, without iſſue, his territories were divided into ſeven portions, one of which fell to the lot of Ottoman, and conſiſted of Bythinia, and all that part of the country which lies at the foot of Mount Olympus.

The family of Andronicii, in thoſe days Emperors of Conſtantinople, were conſtantly involved in domeſtic diſcord. Scarcely one Emperor of that houſe died peaceably in his bed: the greateſt part were ſtrangled or mutilated, for a new monarch was no ſooner ſeated on the throne, than he made the moſt diligent ſearch for the relations and friends of his immediate predeceſſor, whom he either maſſacred, or exerciſed ſuch cruelties upon their perſons as rendered them incapable of all the offices of life; and theſe tortures and aſſaſſinations were hardly at an end, when his own turn came, and himſelf and his friends ſubmitted to the ſame fate from his ſucceſſor. An empire ſo turbulent could not fail of being torn to pieces by civil factions, and rendered ſo weak, as to promiſe an eaſy conqueſt to any enterpriſing hero in the Turkiſh dominions, which were now extended to the neighbourhood of Conſtantinople.

Conſtantinople. Ottoman was the chief whoſe genius diſpoſed him to watch every motion of the Greeks with great attention, and when their civil diſcords had produced a ſtate of anarchy, he laid ſiege to Conſtantinople, and took it by aſſault. After this revolution, he extended his dominions by conqueſt, and thus became the founder of the Turkiſh empire, which at one time was equally the terror and admiration of all Europe, as much as it is at preſent an object of pity and contempt. Ottoman reigned twenty eight years, and died in a good old age, in the year 1325, at Pruſa, a city of *Bythinia*, the antient ſeat of the Turkiſh government, about thirty leagues diſtant from Conſtantinople.

ORCAN, *or* ORCHAN,

Second Emperor of the Turks.

AFTER the death of Ottoman, his three ſons carried on a cruel war againſt each other for the ſucceſſion, but fortune declared herſelf in favour of Orcan who defeated and ſlew his two brothers. In imitation of his father's policy, he availed himſelf of the inteſtine diviſions of the Greeks, to render himſelf ſtill more powerful, and advancing to *Thrace*, he ſubdued that country and *Bulgaria*, and returned in triumph to Pruſa. The following year, he conquered Cappadocia

Cappadocia, and then laid ſiege to *Nicea*, the capital of Bythinia, where he defeated the Emperor Andronicus, and obliged the city to capitulate in 1329. Fluſhed with ſucceſs, his next exploit was to enter the *Archipelago* with a number of large veſſels, and put all the iſlands under contribution: this enterprize alarmed the Venetians, who at the requeſt of Pope Benedict XII. in 1334, ſent Peter Zeno, with one hundred gallies under his command, to drive the Turks from the *Archipelago*. Orcan, unable to face this powerful armament, retired to the coaſts of Thrace, where his fleet committed great depredations; but at length he met with a diſgraceful defeat; for Andronicus, with only three ſhips, gained a complete victory over Orcan, whoſe ſquadron conſiſted of twenty-four ſail, fourteen of which were taken by the Greeks, and the reſt eſcaped with great difficulty.

Orcan now reſolved to enjoy the bleſſings of peace, but Pope Clement VI. a turbulent Pontiff, apprehending ſome new enterpriſe from the Turks againſt the Chriſtians, prevailed on the Venetian republic to take up arms againſt him, and to ſend Zeno a ſecond time, with the ſame number of gallies, to ſcour the Archipelago: in this expedition the Venetians took the city of *Smyrna* from the Turks. But this acquiſition was ſoon followed by a reverſe of fortune, for Orcan

entirely defeated the Venetian army, and both Zeno, and Anigo of Aſt, the Pope's legate, were ſlain in the action. The Turkiſh conqueror then returned to Pruſa, to enjoy the fruits of his victory. At this juncture, John III. a minor, who ſhould have ſucceeded to the Grecian throne, was privately concealed, by *Cantacuzenus*, his preceptor, who following the many examples he had known, uſurped the throne of his pupil; and the better to ſecure himſelf in his new dignity, he ſought an alliance with Orcan, to whom he gave his daughter in marriage, who was eſteemed the greateſt beauty of her time, on condition that the Turk ſhould ſupport him. This marriage was the origin of the cuſtom of the dowries given in Aſia by the huſbands to their wives before marriage; for Orcan being deeply in love with the daughter of Cantacuzenus, who had no fortune to give her, Orcan himſelf provided the dowry, and the cuſtom at length paſſed into a law, which is obſerved at Conſtantinople, and in other parts of Aſia, at this time.

Orcan, who acquired great renown by his victories, rendered himſelf as illuſtrious for the arts of peace. As a proof of his attachment to the Mahometan religion, he built a ſuperb Moſque, at an immenſe expence, which is ſtill an object of admiration to travellers: he likewiſe founded an hoſpital for

for the ſick; and he was the inſtitutor of the military corps called *Janiſſaries*; whom he raiſed in the following manner: he purchaſed young Chriſtians, who were robuſt and well made, and cauſed them to be educated in the Muſſulman faith, and trained to arms, after which he made them the chief inſtrument to exterminate the Chriſtians from whom they were deſcended. He died at a very advanced age, but full of fire, for he was on the point of attempting the conqueſt of *Phrygia*. He reigned twenty-one years and left two ſons, Soliman and Amurath.

SOLIMAN I.

Third Emperor of the Turks.

SOLIMAN, the eldeſt ſon of Orcan (according to the Greek hiſtorians) was the third Sultan of the Turks: he aſcended the throne in 1349. They relate, that the diſſentions amongſt the Chriſtians were got to ſuch a height in his time, that he judged it a moſt favourable opportunity to extend his dominions, by new conqueſts, in Europe as well as Aſia. Accordingly, he took ſeveral cities in the Cherſoneſe, beſieged and took Philippoli and Adrianople, and defeated the Bulgares repeatedly. In a word, the fame of his valour, and the ſucceſs of his

entirely defeated the Venetian army, and both Zeno, and Anigo of Aſt, the Pope's legate, were ſlain in the action. The Turkiſh conqueror then returned to Pruſa, to enjoy the fruits of his victory. At this juncture, John III. a minor, who ſhould have ſucceeded to the Grecian throne, was privately concealed, by *Cantacuzenus*, his preceptor, who following the many examples he had known, uſurped the throne of his pupil; and the better to ſecure himſelf in his new dignity, he ſought an alliance with Orcan, to whom he gave his daughter in marriage, who was eſteemed the greateſt beauty of her time, on condition that the Turk ſhould ſupport him. This marriage was the origin of the cuſtom of the dowries given in Aſia by the huſbands to their wives before marriage; for Orcan being deeply in love with the daughter of Cantacuzenus, who had no fortune to give her, Orcan himſelf provided the dowry, and the cuſtom at length paſſed into a law, which is obſerved at Conſtantinople, and in other parts of Aſia, at this time.

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SOLIMAN, the eldeſt ſon of Orcan (according to the Greek hiſtorians) was the third Sultan of the Turks: he aſcended the throne in 1349. They relate, that the diſſentions amongſt the Chriſtians were got to ſuch a height in his time, that he judged it a moſt favourable opportunity to extend his dominions, by new conqueſts, in Europe as well as Aſia. Accordingly, he took ſeveral cities in the Cherſoneſe, beſieged and took Philippoli and Adrianople, and defeated the Bulgares repeatedly. In a word, the fame of his valour, and the ſucceſs of his

arms, gained him the applauſe of the neighbouring countries, whoſe inhabitants threw themſelves at his feet, and requeſted to be admitted into the number of his ſubjects and ſlaves. To others he became ſo formidable, that they fled from their territories, and abandoned them to his victorious troops. *John Paleologus*, the reigning Emperor of the Greeks, being continually haraſſed by the incurſions of the Bulgares, ſought the alliance of Soliman, who ſpared him 8000 of his beſt ſoldiers as auxiliaries, by whoſe aſſiſtance he gained a complete victory over his enemies: theſe troops, on their return home, gave their monarch ſuch an account of the beauties and fertility of Greece, that he reſolved to ſubdue it, and the preparations for this expedition were in great forwardneſs, when Soliman died, after a ſhort reign of two years.

It ſeems almoſt incredible that ſo many enterpriſes ſhould have been attempted, much leſs carried into execution, in ſo ſhort a ſpace of time. I am, therefore, diſpoſed to agree with thoſe who believe that the greateſt part of his military exploits were performed by order of, and during the life of his father: this is the opinion of the Mahometan authors, who aſſert that he died before his father, in conſequence of a fall from his horſe, as he was hunting a bear. On this account he is not ranked

amongſt

amongſt the Turkiſh Sultans by them, but they allow that he gained thirty-ſeven battles.

AMURATH I.

Fourth Sultan of the Turks.

NO monarch ever diſcovered greater avidity for conqueſt, than *Amurath* I. The ſucceſsful enterpriſes of his predeceſſor, joined to the vaſt preparations he had made for a grand expedition, enabled him to open the campaign without loſs of time. But before he took the field, he appeaſed ſome popular commotions, which threatened to diſturb his domeſtic tranquillity; and then embarked with 6000 men, on board two Genoeſe veſſels, for Europe; with theſe troops he inveſted and took *Gallipoli*; and upon this occaſion it was that he inſtituted the corps of cavalry called *Spahis*, and divided amongſt them the territory that he had juſt conquered. He likewiſe firſt eſtabliſhed in this city, the *Cadiſlaquiers*, who are ſupreme judges in all criminal matters, as well in time of peace as in time of war. Amurath remained five years in Greece, without once repaſſing the ſea, and during that time, he took the cities of *Apollonia*, *Siris*, and *Niſſa*, and pillaged *Albania* and *Boſnia*. He was the firſt Muſſulman who

ſubmitted to the operation of circumciſion, which was performed upon him in public, with great ſolemnity. To this Emperor the Grand Vizirs are indebted for the origin of their dignity and unlimited power. Amurath appointed *Timartas Bacha* his Vizir, a general who had acquired great renown by his ſignal and numerous victories; but more particularly by defeating the Prince of *Caramania* and *Cracovitz*, the celebrated chief of Bulgaria. In 1361, Amurath was obliged to take arms againſt his eldeſt ſon, who had raiſed a rebellion in his father's dominions, in conjunction with Lazarus the Elder, tyrant of *Servia*; the Emperor ſoon ſuppreſſed this revolt; as a puniſhment for his crime, his ſon loſt his eyes, and his accomplices, amongſt whom was Lazarus, were put to the ſword. But the Chriſtian princes, his neighbours, obſerving with what facility he ſubdued all his opponents, began to conſider him as too formidable a neighbour, and entered into a general confederacy againſt him, at the head of which was Lazarus the Younger, who had ſucceeded his father in Servia. They brought a tremendous army into the field, compoſed of *Wallachians*, *Boſniacs*, and *Bulgares*, but the Chriſtians were ſo terrified at the unuſual appearance of the Turkiſh ſoldiers, who were mounted upon camels, to the number of three or four upon each

each camel, that they fled precipitately, and Amurath, at the head of his Janiſſaries, had only the cruel taſk of putting them to death as they overtook them: the maſſacre was terrible; amongſt the reſt fell Lazarus, whoſe death was bravely avenged by a faithful domeſtic, a bold and enterpriſing man, who forced his way to the perſon of the Emperor, and ſtruck him to the heart with his lance: thus died Amurath, in the career of his conqueſts, after a reign of twenty-three years.

BAJAZET,

Fifth Emperor of the Turks.

THIS prince was one of the boldeſt and moſt ſanguinary men of his time: he called himſelf *Hildris*, that is to ſay thunder. He aſcended the throne in 1383, and the firſt inſtance of his fiery temper was ordering Jacob, his only brother, to be ſtrangled. To revenge the death of his father, he marched againſt the Bulgares, and with his own hand ſlew Eleazer, their prince: the lands of Bulgaria he gave to the Turkiſh cavalry. In 1383, the Prince of Macedonia ſhared the ſame fate, being cut to pieces by his ſabre. Afterwards he laid waſte *Cappadocia* and *Phrygia*. But in order to ſubdue the King of *Armenia*, who was one

of the moſt renowned generals of the age, he had recourſe to a ſtratagem unworthy the dignity and valour of an Emperor of the Turks. He employed a young Janiſſary, in the diſguiſe of an Armenian, to ſeduce the Queen, and thus got poſſeſſion by treachery of the crown and kingdom of Armenia. His conqueſts and victories at this time were aſtoniſhingly rapid; he defeated the Prince of Caramania, obliged the Prince of Wallachia to pay him an annual tribute, and entirely laid waſte Albania and Theſſaly.

All the Chriſtian nations trembled at the fame of his victories, and dreaded his appearance in Italy. In conſequence of this univerſal panic, Pope Boniface IX. in 1396, propoſed an alliance to *Sigiſmund*, King of Hungary, who was then at Rome, to receive the Imperial crown as Emperor of the Weſt, and Sigiſmund conſenting, they invited CHARLES VI. King of France; Philip, Duke of Burgundy, called the bold; the Greek Emperor; the republic of Venice; the Grand Maſter of Rhodes; the Duke de Nivers, conſtable; William, Lord of Trimouille, High Admiral; and Buichard, a renowned mareſchal of France, to join in a league againſt Bajazet. Such a powerful confederacy menaced no leſs than his utter ruin. He was in Egypt when he received intelligence of the Chriſtian confederacy, and inſtead of loſing time in uſeleſs

uſeleſs reflections, he advanced at the head of 80,000 men, to meet the army of the confederates. The French attacked the Turks with ſuch ſkill and valour that the number of the ſlain on each ſide was nearly equal; but at length the ſuperior force of the Turkiſh army prevailed, and the Chriſtians were defeated: the High Admiral of France was killed in ſingle combat by Bajazet, and the defeat of the French was followed by that of the whole allied army. Sigiſmund, and the Grand Maſter of Rhodes, with great difficulty ſaved themſelves in a ſmall boat, with which they reached the Danube, and joined General Mocenigo, who in forty-four gallies had conveyed the Chriſtian forces to the mouth of that river in the Black Sea.

It ſeemed as if nothing could give any further obſtruction to the ſucceſsful and ambitious Bajazet, or ſet bounds to his conqueſts; and hiſtorians relate that this was his own opinion. But he was miſtaken, for *Timer* or *Tamerlane*, Emperor of the Tartars, marched againſt him, and gave him battle at Mount *Stil*, on the ſame ſpot where Pompey had formerly defeated Mithridates. Tamerlane with an inferior army totally defeated the Turks, and Bajazet attempting to ſave himſelf by flight was overtaken by the Tartarian cavalry, and taken priſoner: he was conducted to the tent of

Tamerlane,

Tamerlane, where his haughty deportment and inſolent language fixed his future ſingular fate. Being aſked by his conqueror how he would have diſpoſed of him, if the fortune of war had reverſed their fate; he anſwered, with ſcorn and bitterneſs, I would have ſhut you up in an iron cage, and have carried you about with me from place to place in triumph, the object of public deriſion. With equal juſtice then, ſaid Tamerlane, I may paſs the ſame ſentence upon you; and accordingly this mighty conqueror, and cruel oppreſſor of nations, was actually incloſed in an iron cage, and allowed only ſufficient food, of the coarſeſt kind, to keep him alive. By tradition we are alſo informed that Tamerlane mounted his horſe from the top of his cage, and that he obliged Bajazet's wife to wait on him at table in public, quite naked. Biographers, who in compliment to modern princes, between whoſe characters and that of Tamerlane they have been pleaſed to find a reſemblance, will not admit that ſo chaſte and moderate a prince as Tamerlane could have been guilty of ſuch oppreſſion and indecency; but the manners of the Tartars in thoſe days, and the ſtrength of invariable tradition may ſerve to confirm the truth of theſe anecdotes. The wretched captive at length deſpairing of all hopes of regaining his liberty, in a fit of rage

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ſtruck his head with ſuch violence repeatedly againſt the bars of his cage, that he put an end to his miſerable life in 1403. He had ſeveral ſons: *Muſtapha*, the eldeſt, was ſlain in the battle that proved ſo fatal to his father. The names of the reſt were *Monſulman*, *Joſhua*, *Moſes*, and *Meemet* or *Mahomet*.

JOSHUA,

Sixth Emperor of the Turks.

THE reign of this prince was but of ſhort duration, for the pretenſions of Monſulman, his elder brother, were countenanced by the Greeks, who formed a powerful party in his favour, and at length raiſed him a formidable army, with which he marched into Cappadocia, and gave battle to Joſhua, who was ſlain in the action, four years after the death of Bajazet.

MONSULMAN,

Seventh Emperor of the Turks.

THE forces brought into the field by Joſhua readily ſubmitted to Monſulman, and uniting with his own army, proclaimed him Sultan; but the reſt of his ſubjects, well acquainted with his cruel temper, reluctantly

luctantly yielded obedience, and impatiently waited for ſome new revolution. However, their dread of a tyrant preſerved the public tranquillity at the commencement of his reign, while a ſecret faction eſpouſed the cauſe of his brother Moſes, and this prince, finding himſelf ſuſpected, retired to *Wallachia*, where his party growing every day more powerful, obliged him to avow his deſigns, and to put himſelf at the head of the forces of that country. Monſulman having ſecured an alliance with Emanuel Paleologus, Emperor of the Eaſt, by marrying his niece, demanded ſuccours from him to oppoſe his brother, and having received them, he marched againſt him, gave him battle, and defeated him by ſuperiority of men. After this event, Moſes retreated to Wallachia, and for ſome time affected to paſs his days in retirement, as a private man; but ſecret intelligence being conveyed to him, that the Sultan was deteſted by the majority of his ſubjects for his daily acts of tyranny and oppreſſion, he took the field again very unexpectedly, in the year 1412, not relying ſo much on the ſtrength of his own army, as on the well grounded expectations of a revolt in his favour. Accordingly the two armies were ſcarcely engaged, when the Janiſſaries abandoned Monſulman, and thereby gave an eaſy victory to Moſes, who was proclaimed Emperor,

and the depoſed monarch was ſoon after ſtrangled, as a juſt atonement for the death of great numbers of his ſubjects, who had fallen victims in the ſame manner to his relentleſs cruelty.

MOSES,

Eighth Emperor of the Turks.

THE new Sultan, upon aſcending the throne, found himſelf involved in a war with Emanuel, the Greek Emperor, who had not only afforded ſuccours to the late Sultan, but who continued in arms, reſolved to ſupport the claim of Meemet, the youngeſt brother of Moſes, or any other candidate for the Ottoman empire, in preference to him.

Meemet, better known by the name of Mahomet, dreading the cruelty of his brothers, had carefully concealed himſelf in an obſcure town, where he was the ſervant of a rope-maker, and was actually engaged in that buſineſs, when a truſty confident of the Greek Emperor firſt imparted to him his maſter's deſign to place him upon the Ottoman throne. The young prince, fired with ambition, and poſſeſſing the qualities requiſite for a conqueror, eagerly embraced the offer, and was ſoon placed at the head of a numerous army, compoſed of Greeks and

and Wallachians. In the mean time, the Sultan, his brother, having been ſucceſsful in an expedition againſt *Sperendori*, in Romelia, approached *Theſſalonica*, but was defeated by Emanuel, a natural ſon of the Greek Emperor. Meemet at firſt was not ſo ſucceſsful; he was defeated by his brother, but acquiring freſh courage, and better experience from this check to his ardour, he marched againſt him with a new army, and in a ſecond battle fought near Gallipoli, obtained a complete victory; when Moſes, attempting to ſave himſelf by flight, was aſſaſſinated by a private Janiſſary, in revenge for ſome paſt injury. The reign of Moſes laſted only three years, and was entirely paſſed in the field, at the head of his troops.

The Turkiſh hiſtorians do not place the three laſt Sultans in the liſt of Emperors, conſidering them, but for what reaſon we know not, only as uſurpers; but in this hiſtorical ſketch we ſhall conſtantly follow the Greek calendar, which is the moſt authentic, and no circumſtance confirms it more than the conteſt between Joſhua and Monſulman after the death of Bajazet their father, when Joſhua ſucceeded by the intereſt of the Turkiſh party, and Monſulman was ſupported in his pretenſions by the Greek Emperor Emanuel.

MEEMET OR MAHOMET I.

Ninth Emperor of the Turks.

THIS prince aſcended the throne in 1413, and ſoon ſhewed himſelf worthy of the empire to which he had been raiſed. Having ſtrengthened his alliance and friendſhip with the Greeks, to whoſe aſſiſtance he had been greatly indebted for his new dignity, he turned all his thoughts to the recovery of the vaſt provinces that had been diſmembered from the Turkiſh empire, through the weakneſs of his predeceſſors; and the anarchy which their rival claims to the throne had introduced. For this purpoſe, he marched againſt the Princes of Caramania, Cappadocia, and Bulgaria, and after reducing thoſe countries to their former dependence, he carried his victorious arms into Servia, and recovered ſo many ſtrong places, formerly belonging to the Turks, that he was juſtly called the reſtorer of the Ottoman empire, which had been falling to decay from the time of Bajazet's defeat by Tamerlane. Equally deſirous to render himſelf formidable at ſea, he increaſed the marine force of the empire, and gave the command of his fleets to *Brenez* and *Turacan*, celebrated admirals for thoſe days,

daya, and whoſe names are ſtill held in veneration by the Turks.

In 1418, they undertook an expedition againſt the Venetian republic, and a general engagement took place, when the Turks, notwithſtanding the bravery of their admirals, were totally defeated by the ſuperior ſkill of the Venetians in maritime affairs; Loredano, the Venetian general of the land forces on board the Venetian ſhips, in a very ſhort time ſlew 3000 Turks, and after the victory, the Sultan was obliged to ſubmit to a diſgraceful peace with the republic, for it was ſtipulated that the Turkiſh veſſels ſhould never paſs the ſtraits of Gallipoli.

Mahomet from this time ſought only to ſignalize himſelf by land, and was ſucceſsful in various expeditions, conquering great part of Macedonia and Sclavonia; afterwards breaking the peace with the Venetians, he took from them the iſland of *Salonica*, though commanded by two experienced generals, *Andrew Dandolo* and *Paul Contarini*, who both died in priſon at Venice, having been condemned to that puniſhment for the loſs of the iſland.

Mahomet returned from a courſe of ſplendid victories to enjoy the bleſſings of peace at *Adrianople*, to which city he removed the ſeat of government, and the public records formerly kept at Pruſa: he

was

was as much diſtinguiſhed for his impartial adminiſtration of juſtice, and the fidelity with which he kept his promiſes, as for his bravery and ſkill in war. After a glorious reign of eight years, he died ſuddenly in an apoplectic fit, A. D. 1421; being the firſt of his family who had the happineſs to die a natural death.

AMURATH II.

Tenth Emperor of the Turks.

THIS prince was the ſecond ſon of Mahomet, and was nominated to the ſucceſſion by his father, in preference to Muſtapha, his eldeſt ſon, moſt probably on account of his military ardour. For no ſooner was he ſeated on the throne, than he gave indications that he would prove one of the moſt voracious conquerors the Turks had ever known: the empire of the Eaſt trembled for its ſafety, the new Sultan having reſolved to lay ſiege to Conſtantinople. For ſome time, however, he was diverted from his expedition by the political intrigues of the Greek Emperor, who releaſed from the priſon of Lemnos an impoſtor of the name of Muſtapha, calling himſelf the eldeſt ſon of Bajazet, ſaid to be ſlain in the battle which proved fatal to his father: he had been cloſely confined during

the reigns of his reputed brothers, who were in alliance with the Greeks; but Amurath having declared war againſt them, they now declared this man to be the real Muſtapha, and after ſetting him at liberty, publicly proclaimed him Sultan of the Turks; at the ſame time, they ſupplied him with arms, and gave him ſuch encouragement, that he ſoon found himſelf at the head of a formidable army.

Amurath at firſt took the common method of ſubduing impoſtors; he offered immenſe rewards to any perſon who would ſeize his perſon, or put him to death; but failing in this attempt, he determined to take vengeance againſt the Greeks by laying ſiege to the capital of the empire with a powerful army. The preparations for this expedition were beyond all former example, and it is ſaid that upon this occaſion cannons were firſt uſed by the Turks. While Amurath was on his march to Conſtantinople, Muſtapha took advantage of his abſence to advance to Adrianople, which he took, and cauſed himſelf to be crowned Emperor of the Turks, notwithſtanding the powerful oppoſition of *Bajazet Bacha*, the governor of the city, whom he afterwards ſtrangled for his attachment to his lawful ſovereign. In the mean time, Amurath met with greater difficulties than he imagined before Conſtantinople, for the city

city was ſtrongly fortified, and the Turks were unſkilled in the art of conducting ſieges: thus circumſtanced, he received intelligence of the revolution at Adrianople, upon which he inſtantly raiſed the ſiege, and turned his arms to the recovery of his own capital. Before he reached the frontiers of Turkey, he was informed that his eldeſt brother had taken up arms againſt him, and had joined the uſurper, his pretended uncle. The criſis was now become extremely alarming and hazardous, and nothing but the celerity of Amurath in executing all his enterpriſes could have ſaved him from inevitable deſtruction. By forced marches, he came upon the enemy by ſurpriſe, with a ſuperior force, while they imagined he was at a diſtance, and gave them a total overthrow: his timid brother threw down his arms, and begged his life at the beginning of the battle, and the pretended Muſtapha was ſoon after abandoned by his new ſubjects, who received their emperor with open arms; thus was the publick tranquillity reſtored, and the only victim to this domeſtic commotion was the ambitious Muſtapha, who was ſtrangled, as a retaliation for the fate of the Governor of Adrianople.

The love of military glory fired the breaſt of Amurath, and urged him to new conqueſts. Having nominated two experienced

generals to command different armies, he ſent them both at the ſame time, to execute two important commiſſions. *Caraz*, one of theſe generals, marched ſuddenly to *Caſſiope*, the preſent *Jannina*; and took it by aſſault; while *Turcan*, the other commander, ſeized upon *Albania*, and *Peloponeſus*, which belonged to the Venetians. The Greeks humbly ſued for peace, and Amurath granted it on hard terms, for he required that the ſons of the principal families of Conſtantinople ſhould be ſent to him as hoſtages; on the ſame condition, he made peace with the Deſpot of Bulgaria, and then reſolved to enjoy in tranquillity the fruits of his victories; but he was prevented by the perfidy of the Bulgares, who renewed the war as ſoon as the armies of Amurath were withdrawn from their frontiers. The enraged Sultan, determined to puniſh them ſeverely for their perfidy, marched againſt them in perſon, took *Sperendori* by ſtorm, and razed it to its foundations. The deſpot himſelf had juſt time to eſcape by flight, but his five ſons falling into the hands of the Conqueror, he put out their eyes; their ſiſter was likewiſe taken priſoner, but the beauty of her perſon procured for her a milder fate. A ſhort interval of peace now ſucceeded to the tumults of war, and Amurath employed it in the cares of domeſtic government.

His

His firſt attention was beſtowed upon the corps of Janiſſaries, whom he trained to the moſt exact diſcipline, which had been neglected by his predeceſſors. They were all, in his time, the children of Chriſtians taken by force from their parents in their infancy, and educated, maintained, and clothed, at the expence of the monarch, who highly careſſed them, and granted them ſuch particular diſtinctions and privileges, that they became the braveſt ſoldiers in his army, and moſt firmly attached to his perſon. In a word, it is to Amurath that the Janiſſaries ſtand indebted, as well for their military renown, as for the rights and immunities they enjoy at this day. Having eſtabliſhed good order throughout his dominions, and provided for the internal ſecurity of the ſtate, the ſpirit of conqueſt again took poſſeſſion of the breaſt of Amurath, and he reſolved to puniſh the allies of his former enemies, or rather this was his pretext for invading their territories. Hungary was the firſt object of his ambition, and he advanced to the frontiers of that kingdom on one ſide, at the head of his Janiſſaries and other ſelect troops, while Ali-Bacha, his general, with another army, laid ſiege to Belgrade. The honour of oppoſing theſe powerful enemies was aſſigned by LADISLAUS IV. King of Hungary, to *Hunniade*, his governor of Tranſylvania, a

renowned warrior, who in two battles killed 5000 Turks, took one of their generals priſoner, ſlew another, and reduced Amurath to ſuch a ſituation, that he was forced to agree to terms of peace. However, on his return from this diſgraceful expedition, that his ſubjects might not reproach him with having done nothing worthy of his great fame in arms, he entered *Boſnia* with the remains of his two armies, more than ſufficient to ſubdue that country, and obliged its prince to agree to pay him an annual tribute of 25,000 crowns; carrying off his ſons as hoſtages to ſecure the payment: hiſtorians accuſe him of a ſhameful breach of his promiſe, with reſpect to theſe princes, whom he cauſed to be circumciſed, and afterwards put four of them to death, though he had ſolemnly engaged with their father, to treat them with diſtinction and favour at his court, and to releaſe them upon the firſt annual payment of the ſtipulated tribute. Before his departure from Boſnia, Amurath received intelligence from the Deſpot of Bulgaria, of a grand alliance formed againſt him by the Chriſtians, and that the Prince of Caramania was a party, though he had ſowrn allegiance to the Sultan; hereupon he marched without loſs of time to puniſh the perfidious prince, deſolated his country as he paſſed, took his capital, obliged him to ſave himſelf by flight, and carried away

away one of his daughters, with whoſe charms he became enamoured. The ruin of the Prince of Caramania ſerved only to increaſe the zeal of the confederated Chriſtians, who were determined, if poſſible, to exterminate the Turks. Pope Eugene IV. employed Cardinal *Julian Cæſarini*, an able ſtateſman, and his legate in Germany, to perſuade Ladiſlaus to violate the peace he had lately made with Amurath, which being effected, the treaty of alliance was ſigned in 1443, and the celebrated *Hunniade* was choſen general of the allied army, with which he took the field, and advanced to *Wallachia*. Amurath, on his part, made the moſt formidable preparations to oppoſe the enemy, and having united his forces in the ſpring of 1444, he marched at the head of 100,000 men to encounter the allied army. At length, they met in the plains of *Varna*, and fought one of the moſt deſperate battles recorded in modern hiſtory. The allies made a furious onſet, and *Hunniade* ſignalized himſelf by the moſt extraordinary acts of valour; he ſlew the famous Turkiſh general, *Caraz*, and the *Beglerbeg* (a vice-roy) of Aſia: the Turks gave way, and Amuruth in deſpair would have fled, if his officers had not threatened to put him to death; but at this critical juncture his troops rallied, having ſuſtained the firſt ſhock, and charged the Chriſtians with great fury. Amurath

likewiſe, recovering his preſence of mind, flew from rank to rank, and animated his troops, by expoſing the late treaty of peace with the Hungarians in ſight of both armies, and making this pathetic appeal to Heaven: *Jeſus, behold the treaty which the Chriſtians have ſworn, in thy name, ſolemnly to obſerve—if thou art God, as thy people ſay thou art—avenge thine and my wrongs.* The perjury of the Hungarians ſat heavy upon their minds, and this fortunate ſtratagem contributed to change the fate of the battle. At the ſame time, ſome of the Hungarian officers, jealous of the great reputation of *Hunniade*, perſuaded Ladiſlaus to quit an advantageous poſt, which Amurath no ſooner perceived, than he directed his Janiſſaries to attack that quarter, which they did with ſuch fury, that the Hungarians were totally routed, Ladiſlaus was mortally wounded, a general defeat enſued, and *Hunniade* ſhamefully fled with the remains of the allied army. Cardinal Caſquini, it is ſuppoſed, was one of the number of the ſlain, for he was never heard of after the battle. As for the unfortunate King, Amurath ordered his head to be taken off, and put into a ſkin filled with honey, as a reproach for the ſweet words he had made uſe of in a treaty which he had ſo perfidiouſly violated.

Amurath,

Amurath, after this ſignal victory, returned in triumph to Adrianople, and for a ſhort ſpace reſigned himſelf to the pleaſures of retirement, and the ſtudy of philoſophy, ſhutting himſelf up for this purpoſe in his palaces with the Mahometan derviſes. But he was again called forth into action, by the machinations of powerful enemies. *Hunniade*, who ardently wiſhed to recover his loſt reputation, was made regent of Hungary during the minority of Ladiſlaus V. and having collected a new army, he ſuddenly fell upon the Turkiſh frontiers, but was in the end totally defeated by Amurath, with the loſs of 21,000 men. Hunniade afterwards made war againſt the Emperor of Germany, and was likewiſe defeated, which had ſuch an effect upon him, that he died with grief in 1458.

A more formidable enemy than Hunniade now ſtarted up to ſtop the career of Amurath's victories, in the perſon of *George Scanderbeg*. This hero was one of the four ſons of *Caſtriot*, Prince of *Albania*, whoſe country Amurath had invaded in the early part of his reign, and having obliged Caſtriot to become tributary to him, had according to his uſual cuſtom taken his ſons as hoſtages. An early diſcovery of military talents in George Scanderbeg had endeared him to the Sultan, who cauſed him to be circumciſed, and brought up in the Mahometan faith.

faith. In ſhort, Amurath conceived the moſt ſanguine expectations that this youth would be one of the moſt renowned warriors of the age; and it is ſaid, that he was marked with the reſemblance of a ſabre upon his right arm, which was conſideredas a happy preſage of his future valour. At thirty years of age, he was raiſed to the rank of General in the Turkiſh cavalry, and about this time his father died. The Turks had already made away with his three brothers, and were in poſſeſſion of *Albania*, when *Scanderbeg*, apprehenſive of the ſame fate, ſecretly fled to his native country, where he ſoon drew together a large body of his partiſans, who made head againſt the Turks, drove them from *Croia*, the capital, and recovered the whole country. Scanderbeg, upon this occaſion, gave the Turks no quarter; wherever he found them they were put to death without mercy, and the firſt army ſent againſt him by Amurath, conſiſting of 29,000 men, were all cut to pieces. With an army of 18,000 choſen troops, he had the courage to march to the relief of Croia, to which Amurath laid ſiege with 60,000 infantry and 4000 cavalry. The place was bravely defended by the Count *de Wana*, in the abſence of Scanderbeg, who was engaged in recovering Bulgaria from the Turks, and it muſt have ſurrendered, if Scanderbeg had not flown to its ſuccour: with his inferior force he

attacked the beſiegers, falling very unexpectedly upon their rear, and ſlew 21,000, which threw Amurath into ſuch a violent fit of rage, that it terminated in a fever, which put an end to his life in the 83d year of his age, and the 31ſt of his reign. On his death-bed, he told the Mufti, that he was tired of living, becauſe he was too old, but not of conquering.

MAHOMET II.

Eleventh Emperor of the Turks.

THIS Emperor aſcended the throne in 1451, and was the ſon of Amurath by *Milvizza*, daughter of the Deſpot of *Servia:* his mother almoſt from his infancy had given him a notion of Chriſtianity, but the precepts of the goſpel never reached his heart; in fact he was neither Muſſulman nor Chriſtian, for his only gods were *Intereſt* and *Ambition*. At the age of twenty-one years, when he came to the crown, he was conſidered as a brave officer, having learned the art of war under the diſcipline of his father. He had three younger brothers, two of whom were ſtrangled by his order, but the third was concealed, and eſcaping his cruelty, in proceſs of time appeared at Venice, and afterwards at Rome, where he became a Chriſtian, and was baptiſed by Pope Calixtus III.

who

who gave him the name of Calixtus Oſman. He paſſed the remainder of his days in Auſtria, upon an eſtate given to him by the Emperor of Germany.

Having thus got rid of his brothers, Mahomet took the field againſt the famous George Caſtriot, ſurnamed Scanderbeg*, Prince of Albania. But in various enterpriſes againſt this renowned champion of the Chriſtian cauſe, his arms were unſucceſsful; his generals were defeated in all parts, and when he thought himſelf ſecure of cruſhing his enemies, by the ſuperiority of numbers which he led on to the ſiege of Croia, he ſhared the ſame fate at the head of 200,000 men, of whom it is reported Scanderbeg ſlew 2000 with his own hand. After this ſignal victory Pope Pius II. nominated Scanderbeg generaliſſimo of the Chriſtian armies, for the extermination of the Turks, and Mahomet foreſeeing the ſtorm that was ready to burſt upon his head, wrote a ſupplicating letter to the Pope, which occaſioned a literary correſpondence between them; for Pius undertook the converſion of Mahomet toChriſtianity, by convincing him of the errors of Mahometaniſm; but without effect, for the Sultan perceiving that, while this correſpondence was depending, immenſe warlike preparations were making for what was called a cruſade againſt him, blaſphemed the religion, and curſed the Pope.

* Alexander, Lord, or Conqueror.

Pope. The æra, however, was now arrived when the only impediment to the growing power of the Turks was to be removed. The celebrated George Prince of Albania died in his bed, in the 63d year of his age, through the unſkilfulneſs of his phyſician, and left not his equal to ſucceed him in the command of the Chriſtian forces.

Mahomet now reſolved to make one vigorous effort to bring to a final concluſion the long wars that had ſubſiſted between the Turks and the Chriſtians: with this view, he put himſelf at the head of a formidable army, and inveſted *Conſtantinople*, the capital of the Eaſtern or Greek empire, by land, while his generals and admirals, with a fleet conſiſting of 300 gallies and 200 ſmaller veſſels, blocked it up by ſea, and though the city was well fortified, and ſtrongly garriſoned, it was taken by ſtorm, after a reſiſtance of forty-two days, the Greeks loſing all courage and diſcipline after the death of Conſtantine, their Emperor, who was ſlain in the aſſault, and the Turks took poſſeſſion of the city on the 20th of May, 1454, when 60,000 inhabitants were made priſoners. The Venetian general and twenty other Venetians of rank were killed, and great ſlaughter was made of the ſoldiers in garriſon; but Mahomet put an end as ſoon as poſſible to the wanton cruelties of his

his victorious troops, but not till they had cut off the head of the Greek Emperor, and carried it round the city ſtuck upon a ſpear, to inſult the wretched inhabitants. Three days after the city was taken, the whole army of the Turks, with Mahomet at their head, made a triumphant entry into Conſtantinople, when he cauſed proclamation to be made, that in future he ſhould make it the place of his reſidence, and the capital of the Turkiſh empire. Thus ended the Greek empire at Conſtantinople; but as the empire of the Eaſt had been divided as far back as the year 1204, when the princes of the family of *Comneni* eſtabliſhed a new Imperial throne at *Trebizond*, the conqueror of Conſtantinople thought his victories incomplete while any part of the Eaſtern empire remained in the hands of the Chriſtians; he, therefore, meditated the conqueſt of *Trebizond*; at the ſame time, the Pope excited all the Chriſtian potentates of Europe to take up arms to ſtop the progreſs of an infidel, who had overthrown the only power in the Eaſt capable of making head againſt him. But, fortunately for Mahomet, moſt of the ſovereigns of Europe were engaged either in domeſtic diſputes, or in wars againſt each other; beſides which, the political ſtate of Europe ſeemed to point out the expediency of ſuffering the Turks to aggrandiſe themſelves in that part of

Europe,

Europe, provided they made no attempt upon Italy, and they ſecretly rejoiced that the Emperor of Germany had the Turks for neighbours. Thus the temporal intereſts of the Chriſtian powers prevailed againſt the Pope's admonitions and menaces, and the alliance he propoſed to them did not take place.

Being left at liberty to purſue his conqueſts, the Sultan laid ſiege to Belgrade with incredible fury, but here he met with a ſevere repulſe; his army conſiſting of 150,000 men were totally defeated, and 40,000 left dead upon the field, amongſt whom were the *Beglerbeg* of Greece, the Aga of the Janiſſaries, and a great number of inferior officers. Mahomet himſelf was ſlightly wounded, and ſaw himſelf for the firſt time reduced to the neceſſity of making a precipitate retreat with the remainder of his troops, leaving his cannon and baggage in the poſſeſſion of the Chriſtians. Some hiſtorians aſſert that the Pope fought in perſon at the ſiege of Belgrade: be this as it may, it is certain that the Turks were defeated on the 6th of Auguſt, 1456, and that he inſtituted the feſtival of the transfiguration of Jeſus Chriſt, which is obſerved at Rome to this day, in commemoration of the victory.

The Sultan ſoon recruited his army, and undertook a more ſucceſsful enterpriſe: when

when he was leaſt expected in that quarter, he fell upon the empire of Trebizond, took the city ſword in hand, and carried into captivity to Conſtantinople, David Comnenus, the Greek Emperor, with his wife and children, whom he cruelly put to death, except one daughter, whom he reſerved for his ſeraglio. His next expedition was againſt the *Morea*, againſt which he ſent a Beglerbeg, at the head of 80,000 men, who made themſelves maſters of the whole country, and ſlew *Berthold D'Eſte*, the Venetian general, under the walls of *Corinth*, which was abandoned by *Bettino*, his ſucceſſor, to the Turks. At this criſis, Pope Pius II. died, and with him the ſpirit of the Chriſtian oppoſition to Mahomet. Paul II. his ſucceſſor, a Venetian by birth, finding that the Chriſtian potentates had changed their political ſyſtem, and could not be brought to join in cruſades, prudently negociated a peace with Mahomet, that he might releaſe his native country from the hardſhip of ſuſtaining the war alone. The terms of the treaty were highly advantageous to Mahomet, and the Venetians expected a permanent peace, but they were deceived, for the Sultan regarded neither treaties nor oaths, when he found a favourable opportunity to violate them. In 1469, after having conquered Peloponeſus, and rendered the prince of that coun-

for tributary, whoſe daughter he married, he once more invaded the territories of the republic, on pretence that they had ſent ſuccours to ſome of his Chriſtian enemies, whom he had ſworn to exterminate, and in the violence of his rage, hearing of the ceremony of the Doge wedding the ſea, he ſwore he would ſoon ſend him and his ſubjects to the bottom of that ſea, to conſummate the marriage. His troops committed horrid barbarities and depredations in the dominions of the republic, when they were ſuddenly called off to unite into one body for an expedition againſt *Perſia*. His army for this enterpriſe conſiſted of 200,000 men, commanded by himſelf, his ſons *Bajazet* and *Muſtapha*, and a great number of experienced officers. *Uſſam Caſſan*, ſovereign of Perſia, advanced with great intrepidity to meet this conqueror of nations, whoſe triumphs he was doomed to augment, for Mahomet totally defeated the Perſian army, and extended his dominions by freſh conqueſts in that country. He then returned to Conſtantinople, and might have enjoyed the fruits of ſo many ſplendid victories, having already ſubverted two empires, conquered twelve kingdoms, and rendered his name terrible throughout the Chriſtian world; but ambition, and a thirſt for blood, ſet him again in motion, and the unfortunate Venetians felt the fury of his re-ani-

mated vigour. He now had in view not only the ſubjection of the republic, but the conqueſt of all Italy. In 1476, he opened his general plan of operations, by the reduction of Croia, and the ſiege of *Scuttari*, when the Venetians once more ſued for peace, and obtained it, but on the moſt diſgraceful terms; for they were obliged to give up Scuttari, *Tenaro* in the *Morea*, and *Lemnos* in the *Archipelago*, which places he had not been able to ſubdue. Fluſhed with ſucceſs, his next enterpriſe was againſt Rhodes, for which expedition he made the moſt formidable preparations, collecting a fleet of 160 ſail of large gallies, on board of which he embarked 100,000 men, with a ſuitable train of artillery, and every engine of war proper for the total deſtruction of a ſtrong, fortified garriſon. But, by the intrepid valour of the Knights of the order of St. John of Jeruſalem, and the great ſkill of *Peter D'Auhuſſon*, their Grand Maſter, the Turks were obliged to retire in 1480, with the loſs of 10,000 men, and the greateſt part of their fleet. Mahomet was greatly mortified at this unexpected repulſe, and in revenge, he ordered one of his generals to lay ſiege to *Ottranta* in Calabria, intending to make this city the key to his entrance into Italy. Ottranta was taken after a ſiege of ſeventeen days, and this event giving freſh ſpirits to the ambitious Sultan, he already

already conſidered himſelf as the conqueror of Italy. The whole military force of the empire was reviewed, diſciplined, and put in motion for this grand enterpriſe, which ſpread an univerſal panic throughout Europe; every Chriſtian potentate trembled for the event, but none interfered to ſuccour the menaced country. A land army of 300,000 men, and a marine force, conſiſting of upwards of 200 galleys, were in readineſs for opening the campaign in the month of April, 1481, when Providence put an end to the life of this general diſturber of the tranquillity of nations: he was ſeiſed with a violent cholic, of which he died on the 3d of May, in the 53d year of his age, and the 31ſt of his reign. It would be unpardonable to take leave of this part of the Turkiſh hiſtory, without ſome delineation of the character of this very extraordinary man. The outline may be given in a few words—he was a monſter and a great prince, ſhining accompliſhments and deteſtable crimes were blended in his conduct, and virtue or vice predominated in their turns, as policy, intereſt, or paſſion dictated. He had a ſovereign contempt for all religions, and called the founder of his own "the chief of a banditti." He cultivated learning and the polite arts, almoſt unknown to his predeceſſors, was ſkilled in many languages, and was maſter of geography and

hiſtory. He practiſed drawing and painting for his amuſement, and invited *Bellini*, the Venetian painter, to his court. In fine, Mahomet might have rivalled the moſt illuſtrious heroes of antiquity, if his debaucheries, his licentiouſneſs, and his cruelty, had not tarniſhed the luſtre of his military glory, and of his fine accompliſhments. Some of the many well-atteſted inſtances of his ſavage barbarity are denied by Voltaire, and other hiſtorians; but, independent of his putting to death ſeveral captive princes, in violation of treaties of capitulation; his cutting off the whole houſe of *Notaras*, becauſe that nobleman refuſed to give up one of his daughters to his luſt; and his ordering ſeventeen of his pages to be ripped up, to diſcover which of them had eaten a melon that had been ſtolen from him, are ſufficient to make his memory deteſtable. The Arabic inſcription on his tomb, has been thus tranſlated into Latin:

Mens erat expugnare Rhodum, bellare
Superbam Italiam.

BAJAZET II.

THE very extenſive dominions left by Mahomet to his ſons, might have been ſufficient to gratify the cupidity of reigning, if they had been divided between princes of moderate diſpoſitions; but they ſerved only

only to occaſion a civil war between *Bajazet* and *Zizimen*, his ſurviving ſons, for the poſſeſſion of the whole. An attempt was made, immediately upon the death of Mahomet, to prevent the effuſion of blood, by proclaiming *Corcutus*, the ſon of *Zizimen*; but his father would not conſent to this compromiſe, and in a few days *Corcutus* was depoſed by *Zizimen*, who aſcended the throne; but, before the end of the year, he was obliged to yield to the ſuperior force of his brother Bajazet, and to fly for ſafety to the Sultan of Egypt*.

The inteſtine commotions having been fomented by the Janiſſaries, who deteſted Bajazet, the firſt act of his government was an attempt to diſband them, but that formidable body having early intelligence of his deſign, ſurrounded his palace, and ſhewed themſelves in readineſs to depoſe him, upon which he thought fit to alter his reſolution, and to aſſure them of his favour and protection, but the reconciliation was not ſincere on either ſide, and the Sultan's miſcarriages in his military expeditions may be chiefly attributed to his jealouſy of the

* The numerical and regular order of the ſucceſſion being thus interrupted; and ſome hiſtorians reckoning theſe two princes in the liſt of Sultans, while others totally omit them; we think it needleſs to take any further notice of the number of the ſucceeding Emperors.

Janiſſaries, and their diſaffection. The Chriſtian powers availing themſelves of this circumſtance, recovered Boſnia from the Turks, and defeated them in *Servia*, where they ſeiſed an immenſe treaſure, and ſet at liberty 10,000 Chriſtian captives. The ancient kingdom of Epirus was likewiſe recovered by the ſon of Scanderbeg, from whom it had been taken by Mahomet II. To repair theſe loſſes, Bajazet turned his arms againſt the Perſians, but without ſucceſs. His next expedition was againſt the Ruſſians, who, though in the infancy of military knowledge, gained a complete victory over him, and ſlew 60,000 Turks. Theſe continual loſſes excited factions at Conſtantinople, and the people were ripe for a revolt, when the fortune of war turning in favour of Bajazet in another quarter, their diſcontents ſubſided for a ſhort time. In 1501, the Sultan defeated the confederated armies of the French, the Spaniards, and the Venetians, and took from the latter, *Modone*, *Durazzo*, and ſeveral other important places, after which the republic were obliged to ſue for peace on terms highly advantageous to the Turks. Bajazet, however, did not long enjoy the fruits of this victory, for he found at home more powerful enemies than any he had encountered in the field. A derviſe attempted to aſſaſſinate him, and he recovered with difficulty

ficulty from the wound he received; but the reſentment he ſhewed upon the occaſion ſerved only to increaſe the ſedition, for he aboliſhed the whole order, and as they were revered for their piety by the common people, they conſpired with the Janiſſaries to depoſe him; and, to add to his misfortune, Selim his only ſon, appeared at the head of the inſurgents; an unnatural and bloody conteſt enſued, in which Bajazet was victorious, but in a ſecond encounter he was defeated, and obliged to reſign the throne to Selim, by whoſe order he was ſoon after poiſoned, in the year 1512.

SELIM I.

THE commencement of the reign of this monarch exhibited a dreadful ſcene of domeſtic cruelty and carnage. The barbarian put to death his two brothers, eight nephews, and ſeveral of the great officers of the court, who had the imprudence to lament the fate of Bajazet. But having firmly ſeated himſelf upon the throne by theſe violent meaſures, he diſplayed his military talents with ſo much ability and ſucceſs, that his private crimes were buried in the ſplendour of his public tranſactions. He well knew that the revival of the glory of the empire was the favourite object with the people, and he led on his troops from

victory to victory. In 1516 he entered Syria, and gave battle to Gouri, who had been proclaimed Sultan of Egypt, and gained a complete victory, after which he took Aleppo, and Gouri either fell in the battle, or was ſtrangled by order of Selim: all Egypt and Paleſtine ſubmitted to the Turks in conſequence of this revolution, and the Mammelucks were the only warlike people who remained to make head againſt him in thoſe parts. They ſet up a new Sultan at Cairo, and gave him the command of a powerful army, to oppoſe the progreſs of Selim, but in vain, for he was totally defeated, and being taken priſoner by the conqueror, was hanged by his order, as a rebel and uſurper. Selim afterwards took Cairo, and then put an end to the government of the Mammelucks in Egypt, which had laſted ſixty years, and once more reduced that kingdom to a Turkiſh province. He was equally ſucceſsful againſt the Perſians, and was preparing for a formidable expedition againſt the Chriſtians, when he was ſeized, on his way to Conſtantinople, with a peſtilential boil upon his back, which put an end to his life, at *Cluzi* in Thrace, the very city wherein he had poiſoned his father.

SOLIMAN

SOLIMAN II.

BETTER known in hiſtory by the title of Soliman the Magnificent, aſcended the throne upon the death of Selim, his father, in 1520. Being an only ſon, he met with no domeſtic oppoſition, and poſſeſſing the warlike genius of his father, he began his reign with the reputation of being a great General; and ſoon gave convincing proofs of his talents for war, and for civil government. Having concluded an advantageous treaty of peace with Iſmael, Sophi of Perſia, and reduced to obedience the Governor of Syria, who had revolted, and engaged great part of Egypt to take up arms, he found himſelf in perfect ſecurity both in Aſia and Africa. Thus left at liberty to purſue his favourite plan of ſubduing his Chriſtian neighbours in Europe, and of extending the Turkiſh dominions in that quarter of the globe, he laid ſiege to Belgrade, and took it from the Hungarians in 1521. His next expedition was againſt Rhodes: this celebrated Iſland had been in the hands of the Knights of St. John of Jeruſalem upwards of two centuries, when Soliman reſolved to exterminate them; accordingly, he wrote a haughty letter to the commander, ſummoning him to ſurrender, if they would avoid being put to the ſword. Upon their refuſal,

fuſal, he laid ſiege to it, and after a brave and obſtinate defence, the garriſon was reduced to ſuch extremities, that it was obliged to capitulate in 1522, and the conqueror expelled the Knights of St. John. In 1525, he ſubdued *Armenia* and *Cappadocia*, and added them to his empire. The following year, he marched againſt the Hungarians, and fought the famous battle of *Mohatz*, in which Louis II. King of Hungary, periſhed in a moraſs, and his army was totally routed. In 1529, he took *Buda*, and, fluſhed with ſucceſs, laid ſiege to Vienna, but was repulſed, with the loſs of 80,000 men. In 1530, he made all Hungary tributary to the Ottoman empire; and in 1534, by the perſuaſion of Ibraham Baſſa, one of his generals, he violated the peace with the Sophi of Perſia, ſuddenly invaded his dominions, and ſurpriſed Babylon, Tunis, and ſeveral other important places. In a word, his conqueſts were ſo conſiderable in Aſia, Africa, and Europe, that his dominions extended from Algiers to the Euphrates, and from the boundaries of the Black Sea, to thoſe of Greece and Epirus.

In 1565, he made an attempt to take the Iſland of *Malta*, but was obliged to raiſe the ſiege, after a dreadful ſlaughter of his troops. However, to indemnify himſelf for this diſaſter, he opened the campaign of the next year, which was the laſt of his reign, by the conqueſt of the Iſle of *Chios*, belonging

belonging to the Genoeſe; after which, this indefatigable hero marched into Hungary, and laid ſiege to Zigeth, before which place he died, on the 4th of September, 1566, in the 47th year of his reign, and the 76th of his age.

Hiſtorians have diſcovered a ſtriking reſemblance between this Ottoman prince, and the celebrated Chriſtian Emperor, Charles V. Both were equally qualified for peace or war, and memorable for the great number of journies, ſieges, and battles in which they were perſonally engaged, but Soliman was undoubtedly the greateſt warrior; and Charles the ableſt politician. There are likewiſe ſome other traits in the two characters totally diſſimular. Charles was ſincere, true to his engagements, and merciful to his captives, his ſeverity to the Proteſtants excepted. Soliman, on the contrary, was capricious, a violator of treaties, and inhumanly cruel. After the victory of *Mohatz*, fifteen hundred priſoners, chiefly conſiſting of Hungarian nobility, were placed in a circle, and upon a ſignal given by the Sultan, beheaded almoſt in the ſame inſtant, upon the field of battle. He ſacrificed Ibraham Baſſa, one of his beſt generals, and an able ſtateſman to the vengeance of Roxalana, ordering his throat to be cut in his preſence; and his officers were often obliged to undertake impracticable enterpriſes,

priſes, in which they periſhed miſerably, from a dread of being put to an ignominious death if they diſobeyed. One of his generals, to whom he had written to cauſe a bridge to be built over the *Drava*, ſent him for anſwer, that it was impoſſible: the Emperor, firm in his reſolution, ſent him a long linen bandage, with the following words written upon it: "The Emperor *Soliman*, thy "maſter, diſpatches to thee the ſame courier "thou haſt ſent to him; orders thee to build "the bridge over the *Drava*, without paying "any regard to the difficulties that may occur "in the execution of it. He gives thee to "underſtand likewiſe, that if the bridge is "not finiſhed at his arrival, he will have thee "ſtrangled with the piece of linen which "announces to thee his ſupreme will."—Soliman was the firſt Ottoman Emperor who made an alliance with the French; and it was the origin of a partiality for that nation ſtill ſubſiſting at the Porte.

SELIM II.

THIS prince was the ſon of Soliman, and accompanied his father to the ſiege of Zigeth: he commenced his reign almoſt in the moment of victory, for Zigeth was ſurrendered to the Turks three days after the death of Soliman But he did not ſucceed to the military reputation of his father; he

ſhewed

ſhewed an early diſpoſition for peace, and a fondneſs for the luxuries and pleaſures of a palace. That he might enjoy them unmoleſted, he concluded a diſadvantageous truce for eight years with Maximilian II. Emperor of Germany, by which the Turks loſt moſt of their acquiſitions in Hungary; and this truce was the occaſion of a long and bloody war in ſucceeding times for the diſputed territories. The reign of Selim was ſhort and inglorious, diſtinguiſhed only by two military expeditions, the capture of Nicoſia in Cyprus, from the Venetians; and the famous naval engagement between the Turks and the Venetians off *Lepanto*, in which the Turks loſt 32,000 men killed in the action, 3500 taken priſoners, and 161 gallies, beſides an immenſe treaſure. This ſignal defeat compelled Selim to make a diſhonourable peace with the Venetian republic in 1571; and from that time to his death, which happened in 1574, his conduct deſerves no record.

AMURATH III.

THE eldeſt ſon of Selim, aſcended the throne, and ſtained the foot of it with a barbarous act of Turkiſh fratricide: his five brothers were put to death in his preſencè. After perpetrating this deed of horror, the royal *aſſaſſin* thought himſelf ſecured

ſecured from domeſtic commotions, and at liberty to purſue the dictates of unbounded ambition. The Perſians, who had enjoyed a ſhort repoſe during the reign of Selim, were the firſt victims of his lawleſs depredations. He took advantage of an inſurrection to ſend an army of 110,000 men into Perſia; who were inſtructed to ſupport the revolters, and then to conquer the kingdom, but the invaſion of the Turks united the Perſians, and a general attack was made upon the common enemy; the ſlaughter on both ſides was dreadful, but the Turkiſh army was defeated, and 70,000 of their beſt ſoldiers were ſlain. While this ſcene was paſſing in Perſia, Amurath ſent another army into Poland, which laid waſte great part of that country, burning no leſs than 500 noblemen's ſeats, beſides ſeveral towns and villages. Every expedition made by this tyrant was marked with blood, till the very Janiſſaries mutinied at his cruelties, ſet fire to Conſtantinople in different places, deſtroyed above 150,000 houſes, and aſſembled in a tumultuous manner before the gates of the Seraglio in 1588, demanding the head of the High-Treaſurer. The whole city was in the utmoſt conſternation, and impatiently waiting for a revolution, when Amurath, who well knew that his life and crown depended on his perſonal courage, burſt forth from the palace, ſabre in hand,

and fell with incredible fury upon the leaders of the revolt; with his own hand he ſlew ſeveral, and ſo intimidated the reſt, that they fled, and ſoon afterwards ſubmitted to a ſevere reform in their diſcipline, happy at any rate to obtain a pardon. His reliance upon theſe troops being re-eſtabliſhed, he made great preparations for invading Poland and Moldavia, but was diverted from this deſign by the powerful interceſſion of Elizabeth, the renowned Queen of England, who obtained a peace for thoſe countries in 1590. The Chriſtians inhabiting Croatia were not ſo fortunate, for Amurath made a dreadful ſlaughter of thoſe wretched people: it is computed that his troops maſſacred 65,000, they likewiſe ſeized 150 waggons, laden with money, proviſions, and ammunition, ſent to their relief by the neighbouring Chriſtian powers. In the end, however, the Croatians received ſuccours, and being joined by an army of Tartars, conſiſting of 30,000 hardy warriors, the Turks were defeated, and the towns they had taken recovered. Amurath was a compound of ambition, cruelty and luſt, and like his predeceſſor, having given himſelf up to debauchery, he died of a complication of diſeaſes, in the 48th year of his age, A. D. 1595.

MAHOMET

MAHOMET III.

THIS cruel tyrant ſucceeded his father, and began his reign with an act of inhumanity almoſt unexampled in hiſtory; no leſs than eighteen infants and young men, his brothers, were ſtrangled by his orders, and twelve women who were left pregnant by his father were drowned, this ſavage monſter being reſolved not to let any iſſue of his father, except himſelf, remain alive. His ſuperſtition was equal to his cruelty, for he ordered all the wines in Conſtantinople, except what belonged to the foreign ambaſſadors, to be emptied into the ſtreets; and having rendered himſelf odious at home by the ſeverity of his government, he marched at the head of his Janiſſaries into Hungary, to be the ſcourge of his neighbours: he laid ſiege to Agria, which ſurrendered on terms of capitulation, but they were ſhamefully violated by the Turks, who maſſacred the garriſon in cold blood; in juſtice however, to Mahomet it muſt be recorded, that he teſtified his diſpleaſure at this perfidy, by ordering the Aga of the Janiſſaries to be put to death for exceeding his orders; but this might be a ſtroke of cruel policy, and when his general character is conſidered, it ſeems moſt probable that he ſacrificed his miniſter

to ſave appearances. Rodolphus II. Emperor of Germany, in vain attempted to recover Tranſylvania from Mahomet, but he bravely defended it, being neither deſtitute of courage, nor ſkill in war, ſo that he might have acquired great reputation in the field, if his deteſtable barbarity had not rendered him an object of univerſal dread and hatred. The Archduke Maximilian, brother to Rodolphus, defeated his army in the campaign of 1596, near Kareſtain Hungary, but Mahomet receiving intelligence from an Italian deſerter that the victorious army were amuſing themſelves at a neighbouring village in dividing the ſpoils they had taken from them, rallied the ſcattered remains of 60,000 men whom he had brought into the field, fell ſuddenly upon the unguarded Germans in the height of their feſtivity, and put to the ſword no leſs than 20,000. The following year he was not ſo fortunate; and in the courſe of three or four campaigns his forces were entirely driven out of Upper Hungary, Moldavia, Wallachia, and Tranſylvania. At the ſame time, diſaffection prevailed at Conſtantinople, and his jealouſy urged him to further acts of cruelty. In 1603, he cauſed his eldeſt ſon to be ſtrangled, and his mother to be drowned, on a bare ſurmiſe that they intended to depoſe him. After this event, he durſt not truſt himſelf abroad, but ſhut himſelf up in the Seraglio, and ſent his ambaſſadors to the courts of all

the Chriſtian princes, to ſue for peace, which they refuſed, and, availing themſelves of his indolence, recovered very conſiderable territories from the Turks, which had been taken from them by his predeceſſors. The Janiſſaries murmured at theſe national loſſes, and to appeaſe them he gave up his miniſters and his beſt friends to be the victims of their fury; in fine, he exiled his own mother, imagining her to be the cauſe of the popular clamours againſt him. In 1604, his ſubjects were providentially freed from the yoke of this tyrant by the plague, which put a period to his life in the 39th year of his age. He was ſucceeded by his ſecond ſon,

ACHMET I.

THIS prince carried on the war in Hungary with no better ſucceſs than his predeceſſor, but was more fortunate in obtaining an honourable peace from the Emperor Rodolphus in 1606. But to balance this good fortune Aleppo revolted to the Perſians, who, beſides, gained other conſiderable advantages, and, after diſmembering the empire of many rich territories, obliged him to accept a diſadvantageous peace. He encountered another formidable enemy in the Duke of Florence, who defeated his gallies in the Mediterranean; and in another quarter the Tartars invaded his dominions, ſo that in his

his reign the Turkiſh empire began to be in a declining ſtate, from which it never after completely recovered. Achmet died in 1617, and was ſucceeded by his brother, MUSTAPHA I. whoſe incapacity for government was ſoon diſcovered, and he was depoſed by the Janiſſaries after a reign of two months, to make way for his nephew,

OSMAN I.

HE was the ſon of Achmet I. and raiſed to the throne by the Janiſſaries, from an opinion of his warlike diſpoſition: he was, therefore, no ſooner ſeated upon it, than he led them forth againſt the Polanders, though he was then only fifteen years of age. Yet, theſe very Janiſſaries, who had depoſed Muſtapha for his indolence and love of peace, did not ſupport the young Sultan with their uſual valour in the field; after loſing ſeveral battles, and upwards of 100,000 men in different campaigns, he was reduced to the neceſſity of ſuing for peace, which he obtained, but on diſadvantageous terms, and attributing his diſgraces to the Janiſſaries, he reſolved to diſband them, intending to ſupply their place by a militia compoſed of Arabians. Unfortunately, the project was diſcovered too ſoon by the enraged Janiſſaries, who went in a body to the Seraglio, forced open the apartments in which *Muſtapha* was confined, carried him away in triumph,

and reſtored him to the throne; not conten with this, they ſeized upon the perſon of the young Sultan, and ſtrangled him the next day, after a turbulent reign of five years.

The ſpirit of tumult and rebellion ſet on foot by the Janiſſaries, now become maſters of the empire, did not ſubſide on the reſtoration of Muſtapha; it had infected the troops in all parts of the empire. The Baſha of Azinem revolted, and directed his march to Conſtantinople, and the army did not oppoſe his progreſs: his intention was to place Amurath, the ſon of the deceaſed Oſman, upon the throne, and finding himſelf ſecretly countenanced by the troops, he depoſed Muſtapha the ſecond time, not more than a year after his reſtoration. A. D. 1623.

AMURATH IV.

THE perſonal valour of this prince was his beſt recommendation to the throne, and it was held in ſuch high eſteem, that he was ſtiled *the Intrepid*; under his government it was expected that the antient military renown of the Turkiſh empire would be reſtored, and his enemies furniſhed him ample ſcope for the exerciſe of his warlike abilities. The Perſians had juſt wreſted Babylon from the feeble hands of his predeceſſor, when he aſcended the throne, and the

the Tartars were making dreadful havock in another part of the empire: they had taken poſſeſſion of Bagdat, and his firſt campaign was employed in a fruitleſs attempt to recover that important city: for this purpoſe, he inveſted it with an army of 150,000 men, but was obliged to retire, with the loſs of 20,000. However, he repaired this misfortune ſome years after, for he laid ſiege to Bagdat a ſecond time, it is ſaid, with the largeſt army the Turks ever carried into the field, and took it by aſſault, after a brave defence of forty days. Amurath likewiſe ſent powerful ſuccours to *Sha Geran*, the Grand Mogul, to ſupport him againſt his rebellious ſon, *Aurengzebe*; in a word, though the ſplendor of the Ottoman empire could not be revived, owing to the degeneracy of the Turks, and the mutinous diſpoſition of the Janiſſaries, he certainly by his bravery put a check to its rapid decline. In 1629 he narrowly eſcaped with his life, in a dangerous inſurrection of the Janiſſaries, which he quelled by his intrepidity. But valour was his only virtue, and this he ſullied by cruelty and intemperance. Though a Muſſulman he died of the effects of exceſſive drinking of wine, in the year 1640.

IBRAHAM,

THE brother of Amurath, by whom he had been kept in priſon ſeveral years, was ſet at liberty by the Janiſſaries, and ſeated by them upon the Imperial throne, of which he at firſt ſhewed himſelf worthy, in the idea of a people whoſe ſole delight was in war; and he had an opportunity of gratifying their inclinations, by the following incident: Six Malteſe gallies ſurrounded and captured a large ſhip of war belonging to the Sultan, which they carried into a port of the Iſland of *Candia*, in the Venetian territories. The Malteſe having obſerved that particular reſpect was paid to a youth on board the Turkiſh ſhip, enquired who he was, and the Kiſlar Aga, the chief officer of the Seraglio, being ſlain in the engagement, the circumſtance of his being on board confirmed them in the opinion that the youth was the ſon of the Sultan; from ſome intereſted view, the ſurviving officers of the Seraglio thought proper to declare, that he was the heir to the Ottoman empire, and ſent by his mother to Egypt for education. Upon this intelligence the Malteſe commander took him to the iſland of Malta, and ſent ambaſſadors to Conſtantinople, to demand a ranſom proportioned to his birth. But the Sultan turned a deaf ear to their ſuit, and the pretended prince being ſoon

after totally neglected by the Malteſe, took the habit of a Dominican friar, on which account the Dominicans to this day affirm that they have had the ſon of a Sultan of the Turks in their order. In the mean time, *Ibraham* made repeated complaints to the Venetian republic, of the violation of the treaty of peace ſubſiſting between the two countries, and inſiſted on ſatisfaction for the indignity offered to the Turkiſh flag, by ſuffering the Malteſe gallies to carry one of his ſhips of war into their port, and to detain her there, inſiſting that the Venetians ought to have releaſed her; at length, being unable to obtain any redreſs, he inveſted and took *Canea*, the port into which his ſhip had been carried, and afterwards laid ſiege to the iſland of Candia, but without ſucceſs.

This was the chief military exploit of Sultan Ibraham, who gave himſelf up to the pleaſures of the Seraglio, and in the end rendered himſelf ſo contemptible in the eyes of thoſe who had raiſed him to the throne, that they ſtrangled him privately in his palace, in the year 1649.

MAHOMET IV.

A youth of thirteen years of age, the ſon of the deceaſed Sultan, aſcended the throne, and gave early indications of a genius for government. The commencement of his

reign was glorious, for the war againſt the Venetians was carried on with vigour and ſucceſs. *Coprogli*, his Grand Vizir, undertook the ſiege of Candia, and though he was at firſt defeated at Raab, by the famous *Montecuculli*, the Venetian general, he reſolved to hazard the fate of the Ottoman empire on this enterpriſe. Accordingly, after immenſe preparations by ſea, and at land, he inveſted the iſland in 1667, with a numerous fleet, and a formidable army: the place was defended by *Moroſini*, captain general of the naval force of the Venetians, and by *Monthrun*, a French officer, commander in chief of the land army: Lewis XIV. likewiſe ſent a reinforcement to ſuccour the beſieged, under the conduct of the Dukes *de Beaufort* and *de Navailles*, who defended it with the utmoſt bravery near two years, yet all their efforts could not prevent the ſurrender of the city, which was reduced to aſhes by the conqueror, notwithſtanding the capitulation. *Coprogli* gained great reputation by the ſiege, though he loſt 20,000 men before the walls, and the Turks upon this occaſion diſplayed a knowledge of the military art ſuperior to the French and the Venetians. The largeſt cannon that had been ſeen in Europe were caſt in their camp, and parrallel lines were for the firſt time made uſe of in their trenches; an invention which they had taken from

from an Italian engineer, and we have ſince copied from them.

After this conqueſt the Ottoman power ſeemed to be revived; and in 1672, the Sultan marched in perſon againſt the Polanders, and took from them the Ukraine, Podolia, Volhinia, and ſeveral important cities, ſo that they were obliged to conclude a diſadvantageous peace, and ſubject themſelves to the payment of an annual tribute of 20,000 crowns. But the celebrated *John Sobieſki*, grand marſhal of Poland, who was elected king of that country in 1674, through the intereſt of Lewis XIV. refuſed to ratify ſuch a diſgraceful treaty, and took up arms to oppoſe the progreſs of the Turks, whom he defeated in ſeveral battles, and at laſt obliged them to ſign an honourable peace in 1676.

The next expedition by which Mahomet endeavoured to add luſtre to the Ottoman arms was the ſiege of Vienna, undertaken in favour of Count *Tekeli*, a Hungarian nobleman, who had excited that country to revolt from Leopold I. Emperor of Germany and King of Hungary. The Ottoman army, amounting to 140,000 effective men, was under the command of the Grand Vizir *Muſtapha*, for the Sultans about this æra began to imitate the Chriſtian princes, by entruſting their armies more frequently to generals, and not appearing ſo often themſelves

ſelves in the field. This immenſe force would certainly have taken the imperial city, if Muſtapha had not permitted ſome unneceſſary delays, which gave time for the arrival of the King of Poland with powerful ſuccours, who ſuddenly fell upon *Muſtapha's* camp, placed him between two fires, and obliged him to make a precipitate retreat with the remains of a defeated army. Mahomet, enraged at this diſgrace to the Turkiſh arms, too haſtily ſent the fatal bowſtring to the Grand Vizir, who was ſtrangled in his tent, and from that moment a period was put to the glory of the Ottoman empire. The Coſſacks ſoon after joined the Polanders, and defeated another army of the Turks; and in 1684, an offenſive and defenſive league was formed againſt them by the Emperor of Germany, the King of Poland, and the republic of Venice. In 1687, Prince Charles of Lorraine, general of the Imperial forces, entirely defeated the Ottoman army at *Mohatz*, while Moroſini, the Venetian general, took *Peloponeſus*, which was more than an equivalent for Candia.

So many misfortunes made the Janiſſaries, as uſual, ripe for a revolt, and attributing the national loſſes to the indolence of the Sultan, they ſeiſed upon his perſon, and ſhut him up in a priſon, from which they releaſed his brother, whom they placed upon the throne. The wretched Mahomet having been

been accuſtomed to great exerciſe, being paſſionately fond of hunting, languiſhed in confinement, and died of a dropſy in 1693.

SOLIMAN III.

BEGAN his reignin 1687; it laſted only three years, and was one continual ſeries of diſhonour to the Ottoman arms. The Germans and Venetians took from him a number of valuable poſſeſſions. In 1688, Belgrade, and all the territory of *Boſnia*, ſurrendered to the Imperialiſts. At Semendria, and at Niſſa, two very powerful armies were almoſt cut to pieces by the forces of Leopold, and the only good fortune, if it may be ſo called, of Soliman was, the ſuppreſſion of a rebellion in Aſia. He died at Adrianople in 1691.

ACHMET II.

ANOTHER ſon of Sultan Ibraham, and brother to Soliman, aſcended the throne, and inſtantly levied a very heavy poll-tax upon the Jews of Conſtantinople, to enable him to pay the Janiſſaries, who began to murmur for arrears due to them in the laſt reign. The ſpirit of theſe troops, by this time, was broken, and they were ſo far degenerated, that no reliance could be placed upon their conduct in the field. Thus circumſtanced,

circumſtanced, it is no wonder that the reſt of the Turkiſh forces became indolent and effeminate. In fine, ſuch was the confuſion which prevailed in the Seraglio, that every thing went wrong during this ſhort reign Prince *Lewis of Baden* gained the battle of *Salankemen* in Hungary, in which 25,000 Turks were ſlain, and an immenſe treaſure was taken. The Venetians took from him the iſle of Scios, and his diſcontented ſubjects at home ſet fire to Conſtantinople, by which calamity 20,000 houſes were deſtroyed. He died in the year 1695, leaving behind him the character of an amiable but indolent prince; he was of a gay diſpoſition, a good poet, and a lover of muſic.

MUSTAPHA II.

THIS monarch was the eldeſt ſon of Mahomet IV. whoſe ſucceſſion had been ſet aſide, when his father was depoſed, on account of his tender age. He aſcended the throne in 1695, and the beginning of his reign was fortunate and glorious. He carried on the war againſt the Venetians with rapid ſucceſs, defeated the German Imperial army near *Temeſwar*, and made a triumphal entry, after his victories, into *Adrianople* in 1696. But the following year he experienced a reverſe of fortune, for his troops were defeated in all parts; the Polanders, the Muſcovites

covites, and the Venetians triumphed in their turn, and he was reduced to the neceſſity of making a diſadvantageous peace with thoſe powers.

Unable to ſtand the ſhock of this change of public affairs, he ſhut himſelf up in the Seraglio, and endeavoured to drown the murmurs of his ſubjects in the intoxications of effeminate pleaſures, and he remained unmoleſted in this ignominious ſituation till the year 1699, when Prince Eugene totally defeated the principal army the Turks had in the field, near *Zeum*, and no leſs than 8000 Janiſſaries, with five Vizirs, fell in the battle; a loſs which obliged the Sultan to ſue for peace, and produced the famous treaty of *Carlowitz*, between the Emperor Leopold I. and Muſtapha, extremely diſgraceful to the latter, from the ceſſion of a number of valuable territories to the Germans, by which the boundaries of the Ottoman empire were conſiderably diminiſhed. From this period, a faction was formed at Conſtantinople to oppoſe the government, and a private correſpondence was kept up with *Achmet*, brother to the Sultan; which produced as ſignal a revolution as any recorded in the Turkiſh annals. The indolent Muſtapha, though he had intercepted a letter inviting his brother to accept the throne, ſtill ſuffered himſelf to be diſſuaded from repairing to Conſtantinople, where his preſence

preſence would have ſtopped the progreſs of rebellion, by the artifices of the Sultana his mother, and the Mufti her creature, who governed deſpotically, and whoſe power and influence depended on keeping the Sultan ſhut up in the *Harem*, with his women, at Adrianople.

At length the ſtorm which had been long gathering burſt upon him ſuddenly, when it was too late to repel its force. One hundred and fifty thouſand rebels forced open the Seraglio at Conſtantinople, and ſecured the arms, as well as the perſons of the chief officers of ſtate, except the Grand Vizir, who muſtered 20,000 men to oppoſe their march to Adrianople, but he had the mortification to ſee them join the rebels, upon which he thought proper to ſubmit, and the deſerted Sultan, after holding a conference with the inſurgents, finding they would not rely on his promiſes to grant every thing they required, yielded the throne to his brother, upon condition that his life ſhould be ſpared, Thus ended the reign of Muſtapha II. in the month of July 1703, and in December following, grief put a period to his life. As for the Mufti, and his ſon, they were ſacrificed to the fury of an incenſed populace, after having ſuffered the moſt cruel tortures, to oblige them to diſcover the hidden treaſures they had amaſſed by rapine and oppreſſion.

ACHMET

ACHMET III.

THIS prince was the ſecond ſon of Mahomet IV. he poſſeſſed talents for government, but placed too great a confidence in his prime miniſter, Ibraham Baſha: elevated to the throne by a ſeditious party, he thought it ſound policy to comply with their demands at firſt, but by degrees he found means to ſhake off the yoke of dependence, by putting to death the principal actors in the late revolution. Having thus ſecured himſelf, as he imagined, upon the throne, he gave way to his prevailing paſſion, which was avarice, and began to amaſs immenſe treaſures: for this purpoſe, he impoſed new taxes and debaſed the current coin of the empire—a meaſure that had never been attempted by any of his predeceſſors.

But it muſt be acknowledged in his favour, that he employed his treaſure in enterpriſes worthy of a great monarch. He continued the war againſt the Ruſſians, the Perſians, and the Venetians; from the latter he took the *Morea*, which has remained from that time annexed to the Ottoman empire. In fine, he concluded an honourable peace, in the courſe of his reign, with the ſeveral Chriſtian powers that had for a long time

time been enemies to the Turks. He likewiſe gave a generous and humane protection to the celebrateed Charles XII. King of Sweden, after his defeat by Peter I. Czar of Muſcovy, at the battle of *Pultowa*.

Achmet had formed a plan for conquering Perſia, and his troops had made ſome progreſs in reducing moſt of the barrier towns to his obedience, when another revolution ſuddenly took place in favour of his nephew, the ſon of MUSTAPHA II. effected by the Janiſſaries who depoſed Achmet, and ſhut him up in the priſon where his nephew had been confined during his reign; in the ſame inſtant they placed the diadem on the head of their new Sovereign, and made the dethroned Sultan change ſituations with him. Before he took leave of his nephew, he exhorted him to change his miniſters, never to place too great a confidence in any one of them, and to oblige all the officers of ſtate to render exact and frequent accounts of the revenues and other public affairs of the empire, adding with a deep ſigh, that neither his brother nor himſelf would have been depoſed, if they had ſteadily adhered to thoſe ſound maxims of policy. Muſtapha II. reigned 27 years, and died in confinement.

MAHOMET

MAHOMET V.

THE real name of this prince was *Machmut*, but on aſcending the throne he took the title, and is generally known in hiſtory by the name of Mahomet V. The tranſactions of this reign are not very intereſting, though it laſted twenty-four years. Mahomet carried on the war againſt the Perſians, but the ſuperior abilities of the celebrated Kouli Khan, Sophi of Perſia, obliged him to relinquiſh it, and to turn his arms againſt the Ruſſians and the Germans, the former having ravaged Crim Tartary. In 1740, he concluded an honourable peace with Ruſſia and Germany, and paſſed the remainder of his days in tranquillity. He died in the year 1754, and was ſucceeded by his brother,

OSMAN II.

THE long impriſonment of this monarch, who quitted it only at the advanced age of fifty-ſix, to aſcend the throne, would have rendered him unfit for the government of the empire in any other but times of profound peace. In this ſituation of affairs, he enjoyed, uninterrupted, the pleaſures which ſurround a palace: he was a lover and an encourager of literature and the po-

lite arts; and, during a ſhort reign of three years, was eſteemed by his ſubjects, who regretted his death, which happened in 1757.

MUSTAPHA III.

THIS prince was the ſon of Achmet III. and, according to the cuſtomary jealouſy of the Ottoman court, had been ſhut up in the old Seraglio, from the time that his father was depoſed. His elevation to the throne was accompliſhed by the powerful intereſt of the Vizir *Mhuſun Ogly Mehemet*, an excellent miniſter, who underſtood the intereſts of the Porte and its declining power in Europe too well to engage his ſovereign in a war; but it was neceſſary to exert uncommon abilities to circumvent the intrigues of the court of France, whoſe miniſter at Conſtantinople ſet every political engine at work to bring about a rupture between the Turks and the Ruſſians, and, amongſt other meaſures, he excited jealouſies of the growing power of the latter, which produced murmurs and reproaches againſt the Vizir, who with great fortitude reſiſted every effort to corrupt his integrity, or miſlead his judgment. At length, the diſtracted ſtate of public affairs in Poland furniſhed an opportunity to exclaim more violently againſt the pacific diſpoſition of the

Sultan

Sultan and his minister. The total annihilation of the Ottoman empire was predicted, if the court of Petersburgh was suffered not only to dictate all the measures to be taken in Poland, but even to enforce its decrees by military power. The Grand Signor used every effort to avoid a war, and thought to carry his point by negociations. The strongest remonstrances were made to the Empress of Russia against her conduct with respect to Poland, and she was charged with having compelled the Polanders to elect Count Poniatowski King of Poland, in opposition to the pretensions of many of the antient nobility, who had a much better claim to the throne. It was said, that the dread of the Russian troops, and the force of bribery prevented the freedom of election; in fine, the ambitious views of Catharine could not be concealed, the answers given by her ministers were equivocal and unsatisfactory, calculated only to gain time, and her troops continued advancing to the frontiers of Turkey, where they built fortresses, and shewed the strongest disposition to commence hostilities. At Constantinople all was confusion; vengeance took possession of the majority of the inhabitants, and the Vizir's head was demanded, if he would not declare war; yet he still persisted in his opinion, that it was not for the interest of the Porte to commit the first act of hostility,

and owing to this dilatory conduct, the Ruſſian forces were left to advance to Balta, a ſmall Tartar town belonging to the Turks, ſituated near the confines of Poland, and juſt beyond the boundary of New Ruſſia; at this place they committed the moſt horrid exceſſes, having, according to the Turkiſh manifeſto, aſſaſſinated more than a thouſand of the inhabitants, without regard to ſex or age. All the ſatisfaction the Porte could obtain, was a memorial delivered by the Ruſſian reſident, Obreſkow, diſavowing that theſe hoſtilities had been committed by the auth ority or with the conſent of his ſovereign, and throwing the blame entirely on the ſavage diſpoſition of the Heydamacks and Coſſacks, troops accuſtomed to live by plunder, and who had been unwarrantably guilty of theſe exceſſes; but no offer was made to puniſh them, nor any indemnity for the damages ſuſtained by plundering the town.

After ſuch an event, it was impoſſible to reſtrain the zeal of the Janiſſaries, or to appeaſe the murmurs of the people by any other method but an open rupture with Ruſſia; and the removal of the old Vizir was the prelude to the war. *Selictar Hamzey*, an enterprizing officer, was elected Vizir, and he was no ſooner raiſed to that dignity than he cauſed the *Ulemas* to be aſſembled, who iſſued their *Fetva* for an immediate declaration of war, unleſs Mr. Obreſkow, the Ruſſian

Ruſſian miniſter, would ſign the articles of peace they had drawn up for him, not only in the name of his own ſovereign, but likewiſe of the King of Poland. It muſt have been foreſeen that the Ruſſian miniſter, without inſtructions from his court, could not comply with ſuch a requiſition; yet, contrary to the law of nations, upon his refuſal, he was arreſted by order of the Divan, and with all his attendants ſent priſoner to the Seven Towers. This extraordinary event happened the beginning of the month of October 1768, and on the 30th of the ſame month, the formal declaration of the Turks againſt the Ruſſians took place; and the Empreſs on her part, after publiſhing a manifeſto full of reproaches againſt the conduct of the Divan, in arreſting her miniſter, declared war againſt the Porte. The progreſs and the event of this rupture are ſo recent and ſo well known, that it is needleſs to dwell upon a ſubject ſo very unintereſting and ſterile; it is ſufficient to obſerve that the Turks having ſuffered every diſgrace, by continual defeats both by ſea and land, were reduced to the neceſſity of making peace upon very diſhonourable terms, in the year 1774. Muſtapha III. did not live to ſee this humiliating event. He died on the 21ſt of January 1774, and was ſucceeded by his brother, the preſent Sultan, of whom we can only give the following ſhort character.

ABDELHAMET *or* ACHMET IV.

THE reigning Grand Signor, who, upon his acceſſion to the Ottoman throne, took the title of Achmet IV. was the ſon of Sultan Achmet III. depoſed in the year 1730. Almoſt from his birth he was a ſtate priſoner, being confined with his father in the Seraglio, at the time of the revolution; and, after his death, remaining in cuſtody through the reigns of three ſucceeding Sovereigns, the laſt of whom was his elder brother Muſtapha III.

That prince, though he had a ſon named SELIM, thought proper, a few hours before his death, to declare his brother to be his ſucceſſor, committing to his care the education of the young prince, and to the honour of Sultan Achmet, inſtead of ſhewing any reſentment for his own impriſonment, or following the ſavage cuſtom of his predeceſſors, he treats his nephew with every mark of affection and regard. Selim is now in the twenty-ſecond year of his age, and enjoys as much liberty in the palace of the Sultan as the ſon of any European monarch.

Such an uncommon inſtance of liberality and confidence has inſpired the ſubjects of Achmet IV. with the greateſt veneration for his character, inſomuch, that they look

up to him for a redreſs of many grievances in the ſtate, which are the effects of antient barbariſm, prejudice, and corruption. Several excellent regulations have already taken place; juſtice is now more diligently and impartially executed than heretofore; the Baſhaws, and other governors of provinces, are no longer ſuffered to oppreſs the people by rapine and exactions; ſome ſevere examples have been made, which produced the deſired effect, and the fear of loſing their heads has, in a great meaſure, put a ſtop to the avarice and cruelty of Turkiſh deſpots in office.

The moſt important point ſtill remains, which is, to conquer the averſion of the Turks to the dreſs, manners, and cuſtoms of the Chriſtians. If this obſtacle to their civilization could be removed by any means whatever, the certain decline, or perhaps the total diſſolution of the Ottoman empire might be prevented. For the only reſource left to the Turks againſt the ambition, deep policy, and ſuperior military ſkill of the Ruſſians is, to engage in their ſervice as many experienced officers, ſubjects of the Chriſtian princes of Europe, as they can poſſibly procure. The Grand Signor has already ſeen the neceſſity of adopting this meaſure; the greateſt encouragement is now actually held forth by the Porte to foreign engineers, and other military men; and

while the iſſue of the negociations ſtill carrying on, to terminate amicably, if poſſible, the differences that ſubſiſt between the Sultan and the Empreſs of Ruſſia, remains doubtful, ſeveral French officers have entered into the ſervice of the former.

If we may judge from the nature of the demands made by the court of Peterſburgh, which are not only exorbitant, but ill-founded, and its violent infraction of the law of nations, in taking poſſeſſion of the *Crimea*, a war is inevitable; in which caſe, juſtice being clearly on the ſide of the Turks, there can be little doubt that the late belligerent powers of Europe will ſecretly, if not openly, permit any enterprizing young officers, who wiſh to keep themſelves in practice, to fight under the Turkiſh banners. At the eve of ſo great a revolution as that which ſeems to be meditated by the Empreſs of Ruſſia alone, or in confederacy with two other great Northern potentates, nothing ſurely can be more intereſting than an accurate detail, which will be found in the following pages, of the preſent religious, civil, and military ſtate of the Turkiſh empire, the deſtined victim of this confederacy.

CHAP.

CHAPTER II.

A clear and ſatisfactory Account of the Religion of the Turks.

THE theological, moral, and civil law of the Turks is contained in three diſtinct books. The firſt, which is called the *Al-koran*, or *Alcoran*, was compoſed by the prophet Mahomet, and as according to the Turks he was inſpired by God, the doctrines contained in this book are infallible, and muſt be indiſpenſably believed by every Muſſulman, as eſſential to his ſalvation.

The ſecond, which is called *Aſſonoch*, explains the traditions of Mahomet, and the decrees of the moſt learned of the Mahometan doctors.

The third, called *Amani*, treats of, and places in corollaries, the inferenccs or concluſions that are to be drawn from the two firſt, for the conduct of life. The *Aſſonoch*, and *Amani*, are ſaid to have been compiled by the four immediate ſucceſſors of Mahomet.

There is alſo another book, of very great authority, which contains the deciſions and ſentences

ſentences of the Caliphs of *Egypt* and *Bagdat*, who were always conſidered as infallible in matters of religion, while their temporal power laſted; but as ſoon as that began to decline, the people paid leſs reſpect to their decrees, though they ſtill retained a great veneration for their perſons.

A great difference of opinion prevailed amongſt the Mahometan doctors, with reſpect to the interpretation of the precepts of Mahomet, but none proved ſo oppoſite or contrary to each other, as the comments of Omar and Ali, who, in fact, inſtituted two different religions, the followers of which became furious enemies to each other. The Turks in general have adopted the interpretation of Omar; the Perſians that of Ali. The creed of Omar then, being the eſtabliſhed religion of Turkey, or the Ottoman empire, we ſhall confine ourſelves to that alone.

The firſt article of the Turkiſh faith, is the belief that there is but one God, and that Mahomet is his prophet; no Turk muſt expect eternal life, unleſs he firmly adheres to this doctrine. But there are five other precepts of practical duty, which muſt be performed to conſtitute an orthodox Mahometan; and they are called the fundamentals of religion. The firſt is *ablution*; the ſecond is prayer, which muſt be performed five times every day; the third is the

the obſervation of the faſt of Ramadan; the fourth is, to give alms indiſcriminately; the fifth is, to perform the pilgrimage to Mecca, in caſe no lawful impediment prevents it.

To theſe principal and eſſential articles of religion, a great number of others are added of inferior obligation, yet, thoſe who do not conform to them are accounted ſinners. Of this ſecond claſs, are abſtinence from pork and wine, making Fridays, days of devotion, and being circumciſed. I ſhall ſay a few words upon each article of both claſſes, that the reader may more clearly comprehend the force of them.

Ablution is the firſt of the indiſpenſable rules of religious practice. It is divided into three diſtinct ſpecies. The firſt, is that which is performed preparatory to entering a Moſque, or before prayers, this ablution is called *Hadheſt*. The manner of performing it is as follows:—They begin with waſhing both hands, repeating, at the ſame time, theſe words—"Praiſed be God, "who has created clean water, and has "given it the virtue to purify us; and who "has rendered our faith illuſtrious." After this, they take up ſome water in their right hand three times, and waſh their mouths, ſaying—"I pray thee, O Lord "God, to let me taſte of that water which "thou haſt given to thy prophet Mahomet "in Paradiſe—more odoriferous than muſk "—whiter

" —whiter than milk—ſweeter than ho-
" ney; and which has the power to quench
" for ever the thirſt of him who drinks of
" it." This done, they ſnuff up a little water by the noſe, repeating theſe words, " Grant, O Lord, that I may ſmell the ſweet " odours of Paradiſe, and enjoy them, and " ſuffer me not to breathe thoſe of Hell." Then, they waſh their faces three times, all round and behind the ears, ſaying—" Make " clean my face, O Lord, and thoſe who obey " thee, as thoſe of the prophets, in the day " of judgment." Water is next taken up with the right hand, and thrown up to the elbow three times, repeating—" Give me " O Lord, at the laſt day, the book of my " good works into my right hand, with " that of the elect, and pardon my offences." The ſame operation being performed with the left hand, is accompanied by the following words—" Do not give me, O Lord, " the book of my ſins, neither in my left " hand, nor behind me; neither demand " of me too rigid an account of my actions." The crown of the head is next waſhed, ſaying—" Let thy mercy ſurround me, O " Lord, when I ſhall appear before thee, and " imprint on my mind the virtues, not " vices." Water is now taken up with both hands, and the orifices of the ears waſhed with the thumbs, repeating—" Make me, " O Lord, one of thoſe thy ſervants, who

" hearken to what is written in the ſacred " books, and obey thy commandments." Finally, with all the fingers, they waſh the neck, ſaying, " Deliver me, O Lord God, " from Hell, and the chains which are put " there, about the necks and the feet of ſin- " ners." The feet of courſe are waſhed during this prayer, but it is ſufficient that it be done externally over the ſandals, or ſhort boots they wear; ſome only put a little water with their left hand to the right foot, and they finiſh the ceremony with theſe words—" Hold me up firmly, O Lord, and " ſuffer not my foot to ſlip, that I may not " fall over the bridge into Hell." * The prayer which concludes this general ablution is—" Accept my prayers, O Lord, " pardon my ſins, receive the offerings that " I have made, and do not permit the prayers " I have ſaid to be fruitleſs."

The ſecond ſpecies of ablution is called *Guzeral*, and is uſed with the warm bath after carnal knowledge of women, whether wives or concubines; or after involuntary nocturnal pollution.

The third is called *Thecrat*, and conſiſts in waſhing the parts after eaſing the neceſſities of nature; ſome are ſo ſcrupulous as to perform it after diſcharging wind from the fundament. With reſpect to public prayers,

* The Turks believe that there is a bridge to paſs over to Paradiſe, as narrow as the edge of a knife, and that Hell lies under this bridge.

prayers, as the *Alkoran* orders them to be ſaid five times in the ſpace of twenty-four hours, the firſt begins at break of day—the ſecond at noon—the third exactly between noon and the ſetting of the ſun—the fourth immediately after ſun-ſet—and the fifth an hour and an half after. Each Moſque having turrets, perſons appointed for that purpoſe aſcend them, and cry out, with a loud and intelligible voice, at each ſtated time, that it is the hour of prayers. The veneration, attention, and true ſpirit of devotion with which they perform theſe prayers, from firſt to laſt, is certainly very edifying. Nothing can poſſibly divert their attention, which is carried to ſuch a ſuperſtitious extreme, that if they happen to ſneeze or cough, they begin the whole ſervice again, and go through it with the greateſt patience, as often as the accident has happened. The prayers are not taken from the Alkoran, but from the books of the four Mahometan doctors, his firſt ſucceſſors. The different poſitions of their bodies, and their grimaces while they are praying, are numberleſs: they extend their arms; they place their hands upon their ears; bend their bodies; kneel; proſtrate themſelves, and put their foreheads to the ground, like the Indians and the Chineſe.

The third article of an Orthodox Muſſulman's faith, is, the obſervance of the faſt of

of Ramadan; it is ſo called from the name of a lunar month. This faſt then laſts during the moon of Ramadan. And it is idle to ſay, that it is a very commodious faſt, becauſe if they do not eat in the day time, they do in the night: it is ſufficient to ſee the Turks in the time of the Ramadan, to be convinced that they ſuffer ſeverely. Scarce any ſect in the world obſerves a faſt ſo ſcrupulouſly as the ſect of Omar. From the break of day, they can neither eat, or drink, or ſmoke a pipe, or ſmell any odour; in a word, they cannot do any thing that may adminiſter pleaſure to any of the five ſenſes, till ſun-ſet. Such is the law, and the tranſgreſſors of it are very ſeverely puniſhed, even with death, if the offence has given ſcandal, Formerly, in the height of their religious zeal, the violators of the Ramadan were put to death, by pouring melted lead down their throats; at preſent, either the Turks are more rigid obſervers of this faſt, or the zeal of their ſuperiors is abated, for we no longer hear of this barbarous puniſhment, But it may readily be conceived, that the night is turned into day during the Ramadan, for the Turks, being of an indolent diſpoſition, will not work when they do not eat, ſo that they ſleep through the greateſt part of the day.

The fourth article of their creed, reſpecting alms, obliges them to give the tenth

part

part of their incomes for the ſupport of the poor. This precept is not ſo well obſerved as the others for thoſe who have very conſiderable revenues, do not care to beſtow a tenth part on the poor, and for this reaſon, amongſt others, the opulent Turks endeavour to conceal their riches from the public.

The fifth and laſt article, is that of performing the pilgrimage to Mecca, once at leaſt in a man's life, which is held to be of ſuch importance, that he who, from bad health, or the ſituation of his affairs, cannot undertake it, though the law exempts him, thinks himſelf very unfortunate.

The pilgrims for Mecca ſet out from Conſtantinople in a caravan, in the month of May, and repair to Damaſcus, where they join the other pilgrims from *Natolia* and *Aſia*. Afterwards they unite with thoſe that come from *Perſia*, and from *Egypt*, and other parts of the Ottoman empire. The whole number commonly amounts to 60,000 pilgrims.* At a ſmall diſtance from Mecca, there is a mountain, on which the pilgrims offer up ſacrifices to God, in honour of Mahomet, by ſlaying ſheep upon altars, the fleſh

* Sir James Porter makes the number of pilgrims amount to 200,000, but this is a great error, and muſt mean to include all the trading and other travellers, who, either for ſafety or convenience, travel with the caravan; yet reckoning theſe, with the ſutlers and ſlaves, the whole will not come near this enormous number.—See Obſervations on the Religions, Laws, Governments, &c. of the Turks.

fleſh of which is given to the poor. The day after the ſacrifices, the pilgrims, before they aſcend the mountain again, ſtrip off their uſual cloathing, and put on the coarſeſt dreſs that can be conceived, to ſhew that they renounce the pomps and vanities of the world, and aſpire only to Paradiſe. They are obliged to walk round the outſide of the temple ſeven times, and then going out of the city, by the gate they have entered, every one takes up a ſtone, and flings it to a certain diſtance, to denote their contempt for all other religions. In the temple of Mecca, they kiſs the black ſtone, which fell from heaven, to point out the ſpot on which the temple ſhould be built: it was originally white, but being repeatedly polluted by the lips of ſinners, it has long ſince changed to a jet black; its virtue conſiſts in abſolving thoſe who kiſs it with devout faith from all their ſins.

The temple of Mecca is magnificent and rich; in the centre is the tomb of Mahomet, which the common people believe is ſuſpended in the air. The Grand Signor ſends every year to this temple 500 Venetian ducats, an *Alkoran* bound in gold, and a rich gold embroidered ſtuff, to cover the tomb of the prophet. When the new covering is put on, the old one is cut into ſmall pieces, and delivered to the faithful, who preſerve it with the greateſt veneration.

After the devotions are ended, a detail of which would be tedious and unintereſting, all the pilgrims return to Damaſcus in the ſame order they arrived. Many of theſe pilgrims make repeated journies to Mecca, not from devotion, but on a commercial account, for they carry ſpecie there, and purchaſe merchandiſe at a very cheap rate for Conſtantinople. And as it is permitted to ſend a deputy, when any perſon cannot perform the pilgrimage in perſon, there are another ſet, who make a traffic of theſe pious deputations. They are maintained and paid by thoſe who ſend them, for whom they perform the cuſtomary prayers and ſacrifices, and they generally take great care to conceal the name and quality of their employers, by which ſtratagem, one deputy will receive as many commiſſions from the devout as he can obtain. In ſhort, it is a profeſſion which affords a comfortable livelyhood.

The caravans of pilgrims to Mecca uſed to be held ſacred by the Arabs, and even by common robbers. However, about ſix years ago, the caravan from Perſia to Mecca was attacked and defeated by the Arabs, owing to the following circumſtances: It was cuſtomary for the caravan from Perſia to Mecca to take conductors from a particular tribe of Arabs, encamped in the environs of Baſſora, whoſe chief received a certain ſum for guarding the caravan to Da-

maſcus, and this tribe was one of the moſt powerful and extenſive amongſt the Arabs. In the year 1776, it happened, that in the caravan which was to be conveyed from Baſſora to Damaſcus there was the daughter of *Kerim-kan*, a powerful Perſian prince, accompanied by a train of ladies, who were all very rich. The chief of the tribe, obſerving the great ſplendour and riches of this caravan, and the quality of the pilgrims, demanded a more conſiderable ſum than uſual to conduct them, which they refuſed to pay, and addreſſed themſelves to the chief of another tribe, who agreed to conduct them for the uſual ſum. They ſet out from Baſſora accordingly; but when they were in the heart of the deſert through which they were obliged to paſs, the chief of the firſt tribe, with his followers, ſuddenly fell upon the caravan and its conductors, of whom they made a great ſlaughter: they then ſtripped all the pilgrims, not ſparing even the daughter of Kerim-kan, and plundered the caravan, leaving the travellers afterwards to purſue their journey to Damaſcus, where they arrived in a miſerable condition. I ſaw one of the company, a merchant, who but a few days before poſſeſſed 500,000 piaſtres, reduced to aſk charity. This adventure made the fortune of a Frenchman, who reſided at Tripoly in Syria, for the princeſs being unable to borrow money from the Turks, on

account of the hatred they bear to the Perſians, the Frenchman generouſly offered her his purſe, which ſhe accepted, and after her return home from Mecca, Kerim-kan remitted to him, not only the original ſum he had advanced, but double intereſt, and ſuch magnificent preſents, that the French merchant was enriched for the remainder of his life.

Kerim-kan ſent an ambaſſador to the Porte, to complain of this daring ſacrilege, and to demand ſatisfaction, for it is the duty of the Grand Signor to provide for the ſafety of the caravans going to, and coming from Mecca, while they are upon his territories, but the Porte gave only evaſive anſwers, alledging, that the Arabs are rebels, and that the tribe who had committed the outrage inhabited the territory of Baſſora, which was ſubject to the government of Bagdat, it, therefore, belonged to the Baſhaw of that city to indemnify him. Kerim-kan, enraged at this anſwer, marched his troops to Baſſora, which he took and plundered; the riches that he amaſſed by this expedition were immenſe, and not being ſatisfied, he directed his courſe to Bagdat, which he beſieged, and kept it blocked up ſix months, when the Grand Signor agreed to give him ample ſatisfaction, and a peace was concluded. I was at Conſtantinople when the Perſian ambaſſador

dor arrived to negociate it, and obſerved, that he had audience of the Sultan without loſs of time. To return to the ſubject of the religious tenets of the Turks, it only remains to obſerve, that *circumciſion* is not enjoined by the *Alkoran*, as is generally believed; but it is a ceremony which the Turks conſtantly perform, as an ancient cuſtom derived from their anceſtors. The operation is performed by a ſurgeon, without any aſſiſtance or attendance of any miniſter of religion; and the rejoicings made by the relations of the child upon the occaſion have more the appearance of a Bacchanalian feſtival than of a religious rite. Eight years of age is the ſtated time for this ceremony. With reſpect to the precepts which forbid drinking of wine, and eating pork, I can take upon me to aſſure the reader, that they have only a nominal exiſtence. Friday, which ſhould be conſidered as a day of particular devotion, is now converted into a day of pleaſure. It is preciſely on that day that the women, under pretext of going to the baths, which is a religious obligation enjoined them on every Friday, find an opportunity to give a looſe to, and gratify their voluptuous deſires*. It is on that day, likewiſe, that all

* Sir James Porter, amongſt many other errors, aſſerts, that the world has been impoſed upon by romantic ſtories of the artful and ſubtle intrigues carried on

the public houſes of entertainment are filled with Turks of the other ſex, who eat and drink to exceſs of every thing that is forbidden. The Turks at Conſtantinople drink more wine than is conſumed at Paris, and the importation of wine yields a larger revenue at the Cuſtom-houſe than any other branch of commerce whatever. There will always be found amongſt the common people ſome bigots, who have ſuch a hatred to every thing that the Chriſtians accuſtom themſelves to, that for this very reaſon they will rigidly obſerve the precepts, but I declare it as a ſacred truth, that the Turks of rank and fortune, and even the ſuperior miniſters of their religion, who can afford it, drink plentifully of wine, and eat pork without any reſtraint, if their health will permit: many of them have a moſt exquiſite taſte, and will ſend for the moſt coſtly wines, ſuch as Tokay, from countries the moſt remote from Conſtantinople. As to brandy, roſaſolis, ratafia, and all other ſpirituous liquors that are clear as water, they will drink them on that account with leſs precaution, even to intoxication,

on with Turkiſh ladies; and that it is as eaſy to ſcale heaven, as to come at them. Probably this Britiſh miniſter had no inclination for ſuch intrigues; as I ſhall convince the reader, in another place, that nothing is more frequent.

CHAP-

CHAPTER III.

Of the BEYRAM, *the principal Feſtival of the Turks—of their Marriages—and of their Morals.*

THE grand feſtival of the Turks is the Beyram, which correſponds with the Eaſter of Chriſtians.

It begins the very moment they diſcover the new moon ſucceeding that of the Ramadan. Happy is he who firſt diſcovers it, which he atteſts upon oath to the Mufti, or Grand Vizir, by whom he is well rewarded: it is immediately made public by the artillery of the Seraglio, and the Arſenal; and by muſical inſtruments. The common people directly leave off work, and run about the ſtreets, and to each other's houſes, embracing every Mahometan friend they meet. They then betake themſelves to various amuſements, and every countenance expreſſes uncommon ſatisfaction and pleaſure during the three days that the feſtival continues. On the firſt day, the Grand Signor ſets out from the Seraglio at break of day, for the principal Moſque of Conſtantinople, attended

by his whole court, in the moſt ſuperb dreſſes; as he paſſes along, he throws money to the populace, and at the Moſque he ſacrifices three ſheep. His return from the Moſque is in the ſame ſtate, after which he enters the Divan chamber, and ſeats himſelf upon the throne, to receive the compliments of the Grand Vizir, of all the officers of ſtate, and of the whole body of eccleſiaſtics, who all proſtrate themſelves at the foot of the throne, crying, "May the days of the Sultan be happy." The laſt perſon who pays his reſpects, is the Agha of the Janiſſaries, who, upon his return from the Seraglio to his own houſe, is attended by a retinue as ſplendid as that of the Grand Signor. Every Turkiſh lord receives the ſame compliments on that day from his inferiors.

The Sultanas, who are ſhut up in the old Seraglio, have the liberty on that day to pay their reſpects to the Grand Signor, and to viſit the Sultana-mothers, the Sultanas, actual wives of the Sultan, and the other ladies of the new Seraglio; it is, therefore, the moſt agreeable day to them of the whole year, for they are permitted to walk in the delicious gardens of the palace, and they always obtain any little favour they may aſk of the monarch. The principal perſonages at Conſtantinople dine at the Seraglio on that day, being invited

by

by the Sultan, but he does not eat with them. Before they partake of the repaſt, ſixteen of the chief officers of ſtate are robed by the ſovereign himſelf with rich peliſſes or caftans, and this ceremony anſwers to the inveſtiture of orders by the other princes of Europe. This ſolemnity ended, the Grand Signor withdraws to the interior part of the Seraglio. Seventy days after the Grand Beyram, there is another feſtival, called the Little Beyram. The Sultan goes to the Moſque with the ſame ceremony on the firſt day, and ſacrifices three ſheep, with this difference, that the ſheep muſt be larger than for the Great Beyram, and painted of all ſorts of colours; they muſt likewiſe have the ſign of the half moon, or creſcent: theſe ſheep are placed at a ſmall diſtance from the door of the Moſque, for it is required that the Grand Signor ſhould kill one of them with his own hand, before he enters the Moſque. Every perſon of fortune kills ſheep on that day, as a ſacrifice, and they are diſtributed to the poor, who get ſufficient to live upon for ſome months. The Little Beyram laſts three days, but the ſacrifices of ſheep are only made on the firſt; whereas, in the Grand Beyram, every day is a day of ſacrifice. Marriage is held ſacred by the Turks, though no miniſter of religion, nor any religious ceremony is concerned

cerned in it. The *Caddi*, or judge of the place, celebrates it; he unites the parties by a civil contract; the bride does not appear upon this occaſion, but the father or ſome one of her relations, who makes the contract for her, and this ceremony through cuſtom has the force of a law. After the contract is ſigned, the relations of the bride bring her with great ceremony to the houſe of her huſband, who undreſſes her, and puts her to bed.

They have an inferior kind of marriage, which they call *Capin*; this contract ismade likewiſe before the Caddi, but it is only for a limited time, and a ſum of money is ſtipulated to be paid by the huſband to the woman, if he puts her away at the expiration of the time. This ſpecies of marriage was inſtituted for the convenience and pleaſure of ſtrangers and travellers. A Mahometan may marry women of any religion under the ſun, provided there are books written, or printed, in its favour. Even the eunuchs are allowed to marry, and ſeveral of them have many wives, for polygamy is allowed, Mahomet himſelf having ſet the example. A Turk may have four legitimate wives, and he is limited to this number, rather from oeconomy than from the rigour of law, for as he is obliged to make a ſettlement upon each, at his marriage, the expence would be in-

ſupportable.

ſupportable. But that the law of having only four wives may not infringe the privilege, which they ſay they enjoy from heaven, of poſſeſſing as many women as they pleaſe, they keep women ſlaves, whoſe number is not limited, but depends entirely on the caprice of the man, or his ability to maintain them.

It is very remarkable, that the concubinage of the huſband does not make the wives jealous, as in Chriſtian countries; however, the huſbands are obliged to careſs their wives once a week at leaſt, in default of which they complain to the Caddi, who obliges them to do their duty to their wives; complaints of this kind are very frequent amongſt the lower claſſes of the people; as to the better ſort of women, they know how to indemnify themſelves by more pleaſing, and more ſecret means. The diſhonour attending the infidelity, wantonneſs, and lubricity of Turkiſh wives does not fall upon the huſband, but upon the relations of the woman, and principally upon the perſon who made the contract for her before the Caddi.

As for the children, thoſe who are born of their wives are eſteemed the children of the father, and are his heirs; thoſe who are born of ſlaves, remain ſlaves, and after the death of the father they become ſlaves to their legitimate brothers, if the father has not

not provided for them otherwiſe. The Grand Signor is not obliged to marry, but the firſt four women who have children by him are called the Sultanas his wives.

The Turks have two kinds of divorce, which are aways made before the Caddi, who regiſters them. The firſt ſeparates the parties from each other's bed: the ſecond is a total ſeparation from all communication whatever, in which caſe, the huſband is obliged to pay the woman the ſum ſtipulated in the marriage contract, and ſhe is at liberty to marry again. If, after ſuch a full divorce, the huſband repents, and will have his wife again, if the divorce was on account of her infidelity, the law ordains, that ſuch a huſband ſhall ſubmit to ſee another man enjoy her in the preſence of the Caddi, and other witneſſes. But inſtances of this kind are ſcarcely ever known*. The morality of the Turks conſiſts principally in works of charity: they extend their practice of this virtue ſo far as to build public inns for the convenience of travellers; bridges for them to paſs rivers, and aqueducts and reſervoirs to provide water for public uſe. They likewiſe erect public ſchools and hoſpitals for the ſick

* An Engliſh admiral, not many years ſince, remarried his repudiated wife, from whom he had been divorced by act of parliament, and for whoſe adultery, proved in the court of King's Bench, he had received a conſiderable ſum, by a verdict againſt the adulterer.

ſick and poor. Perſons of rank, who wiſh to immortaliſe their names, build a Moſque at their own expence. But their charity, in ſome reſpects, is degenerate and ſuperſtitious. For inſtance, they will provide funds for feeding dogs, and they never load their camels or any other beaſt of burthen to the extreme of what they can carry. They never throw away a piece of paper on which any thing is written, and if they find any in the ſtreet, though they do not underſtand the characters written upon it, they carefully take it up, leſt men ſhould tread under their feet letters which compoſe the name of God. Upon this principle, a Turkiſh ambaſſador, at Venice, expreſſed his abhorrence of the ſepulchral inſcriptions on the pavements of Chriſtian churches. That part of their morals moſt worthy of imitation, is their entire reſignation to the will of God; they have no word in the Turkiſh language to expreſs blaſphemy, ſuch is their veneration for the deity; and they never ſpeak of undertaking any thing, nor of doing it, without ſaying, "if it pleaſe God." In all religions, ſome good things are to be found, and in the Mahometan there are many.

CHAP-

CHAPTER IV.

Of the Miniſters of the Turkiſh Religion.

HAVING given a brief explanation of the rites and ceremonies of the Turkiſh religion, it follows, in the next place, that I ſhould treat of its miniſters and governors: for every religion is ſubject to ſpiritual directors. The MUFTI is the Sovereign Pontiff, he is at once the oracle of religion, and the expoſitor of the law of Mahomet, he has, therefore, a two-fold ſovereign authority in all cauſes, religious and civil. His election depends entirely on the Grand Signor, who commonly appoints to this high office, men who are eminent for their integrity and learning. The reſolutions and deciſions are generally approved of by the Sultan, but it muſt be obſerved, that the Mufti has the diſcretion to conſult the will and pleaſure of the Monarch, before he gives a decree, or iſſues a religious mandate, well knowing, that if he acts contrary, he will be deprived at once of his office and his infallibility, and another put in his place, whoſe infallible

lible decrees pleaſe the Sovereign. This conſideration apart, the Grand Signor treats the Mufti with great reſpect, and ſubmits to his decrees, ſaying, "God "knows what is beſt."

When the Sultan writes to the Mufti, he makes uſe of theſe expreſſions:

"To you *Eſſad*, who art the wiſeſt of "all wiſe men, in all ſorts of knowledge: "moſt excellent of all excellencies; and "who takeſt care not to do things unlaw- "ful: ſource of truth and of true ſcience; "heir of the prophetic and apoſtolic doc- "rine; who ſolveſt the problems of faith; "who illuſtrateth its orthodox articles; "who art the key of the treaſuries of "truth; the light of obſcure allegories; "and who art fortified with grace from "the Supreme Director and Legiſlator of "mankind; may the great God perpetu- "ate thy virtues!"

When the Mufti is elected, (which he muſt be from the order of *Moulahs*) he is ordered by the Grand Signor to repair to the palace, where he inveſts him in his dignity and office with his own hands, by clothing him with a pellice of ermine, lined with white cloth, giving him at the ſame time a handkerchief embroidered in ſilver, containing a thouſand Turkiſh piaſtres in gold. He then pays a viſit to the Grand Viſir, who receives him at the foot

of

of the ſtairs, and conducts him to the great hall of the Divan, where he gives him the ſeat of honour, that is to ſay, of precedence, and puts upon him another pellice of ermine, lined with green cloth: when he departs, the Vizir attends him to the door, and orders him to be attended home by ſeveral of his officers, loaded with the rich preſents he is obliged to make him upon his election.

The Grand Signor ſettles a penſion for life upon the Mufti, of 2000 aſpers a day. He has no other certain income, but having the liberty to diſpoſe of the rich benefices of the royal Moſques, and all the pay of the eccleſiaſtics paſſing through his hands, he draws conſiderable ſums from theſe ſources. Formerly, the annual revenue of the Mufti was eſtimated at 10,000 piaſtres; at preſent, avarice and luxury having infected the prieſthood here as well as in Chriſtendom, and ſcruples of conſcience being ſilenced, it amounts to 300 purſes, or 15,000 Turkiſh piaſtres.

The magnificent hotel he inhabits, the numerous train of attendants, and the ſplendid court he keeps, all bear witneſs to the truth of my valuation. Beſides, I was intimately acquainted with one of theſe ſovereign pontiffs, who had ſixty-two women in his Harem, all remarkably handſome, and young, but who were by no means

means ſatisfied with their ſacred maſter. The wealth of a Mufti is always exempt from confiſcation by the Fiſcal, even in caſe of his perſonal condemnation for treaſon; the houſe, therefore, as well as the fortune of the preceding Mufti deſcends to his ſucceſſor.

Next to the ſublime office of Mufti is that of the *Caddilaſchirs*, or univerſal judges, of whom there are two, one for *Romania*, the other for *Natolia*; their inſtitution limited their juriſdiction to military cauſes, as their title imparts, for *Caddi* ſignifies *judge*, and *laſchir*, militia; but at preſent their juriſdiction extends to all perſons and cauſes whatever. The office of *Caddilaſchir* makes a man a proper candidate for that of Mufti.

To the Caddilaſchirs ſucceed the *Moulahs*, of whom there are two claſſes. Thoſe of the firſt have ſalaries of 500 aſpers a day each, with the juriſdiction of the government of a Baſhaw of three Tails, and of the Caddis dependant on that government. Thoſe of the ſecond claſs are judges of inferior provinces, and have under their juriſdiction only the Caddis of ſmall towns and villages, conſequently their income is very ſmall. The Caddilaſchirs are choſen generally from the firſt claſs, and conſequently may be candidates for the dignity of Mufti. The Moulahs and the Caddis

are conſidered both as lawyers and churchmen, for as their religion and laws equally derive their origin from Mahomet, the Turks make no diſtinction between the two profeſſions. The Moulahs form a very conſiderable body, and are treated with particular diſtinction by the ſovereign.

Being expounders of religion and the laws, they furniſh many examples in former times, that when they are unanimous in opinion and practice, they are entire maſters of the people, and, under the colour of religion, can influence them to act as they pleaſe, even ſo far as to dethrone the moſt ſkilful and vigilant monarch: they avail themſelves of their power over the populace, to inſure public reſpect, and the attachment of their prince.

The ſuperintendants or ſuperiors of the *Moſques* are choſen by the Grand Vizir: they are called *Imans*. Upon a vacancy, the inhabitants in the neighbourhood of a Moſque, that is to ſay, living within ſuch a diſtrict as we ſhould call a pariſh, give in a character of any particular man, to the Vizir, who generally accepts the recommendation, and of his own authority, without any ceremony, inveſts him Iman of the Moſque for which he was recommended: upon which he exerciſes his eccleſiaſtical functions in itdirectly. Theſe *Imans* muſt be able to read the Koran well; and before they

they are made *Imans*, they muſt have paſſed through the ſubaltern offices, of having called the people to prayers from the turrets of the Moſque. The Mufti has no juriſdiction over them; each Iman is independent in the government of his Moſque, but in civil and criminal caſes they are ſubject to the juriſdiction of the common magiſtrates of the peace.

The *Emirs* may likewiſe be ranked in the claſs of eccleſiaſtics: they are diſtinguiſhed from other Turks, by a green turban, the favourite colour of the Prophet. Theſe people pretend to be the deſcendants in a lineal ſucceſſion from Mahomet; but of late years, they have multiplied amazingly; for it is ſufficient, in order to eſtabliſh the deſcent, that a female Emir ſhould marry a Turk who is not an Emir, in which caſe their children are all reputed Emirs, and enjoy the particular privileges belonging to that corps.

They have a chief, who is called *Nakib-Seerff*, whoſe particular ſtudy is to increaſe the number of the Emirs; and his authority over them is abſolute: but to avoid ſcandal, and in order to preſerve a general reſpect for the race of Emirs, he never inflicts any public puniſhment upon them. He has under him a Lieutenant-Governor, called *Clembar*, whoſe office it is, to carry the ſtandard of the Prophet in time of war, and

upon every other occaſion, when it is expoſed.

The Emirs are eligible to any office in the ſtate, and may aſpire to the moſt honourable. They enjoy an infinite number of privileges, and amongſt others, that of having any perſon's hand cut off who affronts, or ſtrikes them. However, the Turks of the preſent day have found out a method of evading the force of this barbarous privilege; for when they meet any Emirs in the ſtreet drunk, and have a quarrel with them, which often happens, they take off their green turbans, with the utmoſt reſpect, and then beat them ſoundly: the only mark of an Emir being his green turban, when it is off from their head, they pretend not to know them, and this ſtratagem ſecures them from puniſhment. It is remarkable, that almoſt all the dealers in ſlaves, or ſlave merchants, are of the Emir race. Formerly, they were the moſt religious obſervers of the Mahometan faith, and practiſed all its precepts with uncommon rigour; but at preſent they are the vileſt of the Turkiſh *canaille:* all the vices, but eſpecially the moſt unnatural, characteriſe the modern Emirs.

CHAP-

CHAPTER V.

Of the Religious ORDERS *and* SECTS *in Turkey.*

THE Turks, like the Chriſtians, have convents, and religious orders. The origin of their inſtitutions, both with reſpect to time, and the cauſe, is entirely fabulous. I have converſed with ſeveral of their *Derviſes*, or Monks and Friars, whoſe account of their reſpective orders I found to be ſo abſurd, and even contradictory, that it was impoſſible to give them any credit. The pretended origin of the religious orders in the countries profeſſing the Romiſh faith is to the full as ridiculous; yet, it is very remarkable, that in both religions, the extacies, viſions, and miracles, diſcipline and manners, have a ſtriking affinity: the relation of a few particulars reſpecting the Turkiſh orders will ſufficiently eſtabliſh this truth; but I ſhall not enter into any long details upon a ſubject ſo very unintereſting, as the religious follies of any ſet of men: they are diſgraceful to humanity, and the ſureſt way to prevent the propagation of

enthuſiaſtic errors, is either to paſs them over in profound ſilence, or only to make ſuch ſlight mention of them, as is barely neceſſary to explain civil hiſtory. The world has been too much peſtered already with the inſtitutes of Chriſtian Friars and Nuns, and former writers on the Turkiſh hiſtory have expatiated too much on thoſe of the Mahometans, of which they could know but little with any degree of authority.*

It is highly probable, that moſt of the Turkiſh religious orders were inſtituted in the reign of ORCAN, though they pretend to derive them from Mahomet himſelf, or his four immediate ſucceſſors. Orchan, that fortunate Sultan and renowned general, after having ſubdued ſeveral kingdoms, and extended his empire to *Natolia*, made *Burſa* the capital of his dominions: and in order to demonſtrate his gratitude to God and his prophet, for his victories, he appointed certain perſons to be ſet a-part, to perform religious exerciſes to their honour, and to teach the doctrine of his religion to his new ſubjects. For this purpoſe, he fixed upon two of his courtiers, who were eminent for their integrity and wiſdom: their names were *Naſſibendi* and *Colver*. The principal diſciples of *Naſſibendi*, were *Crubeker* and *Maviloa*. *Colvet* had ſix, whoſe names

* See Obſervations on the Religion, Law, Government, &c. of the Turks.—Article, Sects.

names were *Beſtaſi*, *Suzii*, *Edeck*, *Kalender*, *Cadri*, and *Mimetulla*. All theſe diſciples, inproceſs of time, founded diſtinct religious orders, diametrically contrary to each other, not from pious motives, but from jealouſy and malice.

The Maviloites have their principal convent at *Cogni* in *Natolia*, without the walls of the city: its circuit is about a mile and an half, and it contains 500 chambers for as many Derviſes; but the greateſt part are generally from home. When I viſited them, I found but 90 in the convent, the reſt being diſperſed throughout the empire, either in other convents, or living privately with women; for they are allowed to marry, but no women are ſuffered to enter the convent. In fact, it would be too humiliating for the ſex, the vice of Sodom being the daily paſtime of theſe wretches. All the other convents of this order, even that of Conſtantinople, depend upon the convent of Cogni. They are called poor Derviſes, but with little reaſon, for they take care to provide themſelves with every convenience of life; yet, to keep up appearances, their cloathing is coarſe and ſimple, conſiſting of a ſhirt made of ordinary linen, a robe or tunic of dark coloured flannel, and a *ſurtout* of white woollen cloth: their ſtomach and their legs are naked, upon their heads they wear a round cap of camel's hair, and they

have a leather girdle round their waiſt. They generally have a chapelet in their hand; and keep turning over the beads, at the ſame time conſtantly repeating the name of God. Beſides the obſervance of the *Ramadan* in common with other Turks, they faſt every Tueſday, Thurſday, and Friday. In their public worſhip, the ſuperior of the convent either preaches, or expounds a chapter of the *Alcoran*, or of ſome book of the Mahometan doctors. After this, they make a profound bow to the ſuperior, and then play on a number of muſical inſtruments, to the ſound of which they turn themſelves round with ſo much rapidity, that it is impoſſible to diſtinguiſh their countenances or their forms, and they do it with ſo much dexterity, that it is the moſt aſtoniſhing ſpectacle in nature; but they are accuſtomed to it from their infancy, and ſome of them fall into extacies, in imitation of their founder, who, when he was exhauſted with his whirling round, fell into ſwoons, and then had his viſions and his orders from the prophet, to found the inſtitutions. They eat great quantities of opium, and are ſo ſtupified by this drug, that they are almoſt deprived of reaſon, and of corporeal ſenſations; and ſome of them are thrown into the ſame ſtate by drinking wine and ſpirituous liquors, of which they conſume more at preſent than the reſt of the Turks.

Of the order of *Crubeker* there is only one circumſtance deſerving notice, which is, that they deny the neceſſity of performing the pilgrimage to Mecca, not deeming it eſſential to ſalvation, on which account they are called heretics.

Of the deſcendants from *Colvet*, the moſt conſiderable is the order who acknowledge *Cadri* for their founder, of whoſe incredible abſtinence, and rare virtues, they pretend to have an undeniable tradition. By a rule or their inſtitution, a Derviſe muſt not eat more than eight ounces in a day. Every Tueſday, they paſs the whole night in turning round to the beat of a ſmall drum, repeating the word *hai*, which ſignifies, *the immortal*, and is one of the attributes of the deity. They perform this exerciſe with ſo much vehemence, that the blood often guſhes from their mouths; they are always barefooted, and are never ſhaved: this order have likewiſe their viſions and revelations by means of opium and wine.

The religious of the order of *Suzii* make charity the baſis of their inſtitution, which they extend even to animals, and one of their principal concerns is to feed and take care of the dogs that are employed in the ſtreets. This order flouriſhes moſt at *Cairo*, at Bagdat, and at *Burſa*, where it was founded.

Kalender is ſtill called the *Santon* or Saint, on account of the ſanctity of his life: he always

always went bareheaded, and the reſt of his body was naked, except a girdle made with the ſkin of ſome animal; he was alſo remarkable for abſtinence and gravity.

The followers of this order retain to this hour the title of Santon, though they have baniſhed from their convents both abſtinence and ſorrow. They hold it as a maxim, that if God permits them to live through the current day, it is, that they may make the beſt of it, which is, by gratifying their paſſions. They conſtantly repeat theſe words —"To day is for us, to-morrow is for him "that ſhall be alive." There is neither auſterity nor hypocriſy in this order of men, for they publicly preach, that Paradiſe may be as eaſily gained by making uſe of the good things of the world, and by voluptuouſneſs, as by abſtinence and ſeverity of manners.

Mimetulla inſtituted another order, who do not profeſs any abſtinence, but whoſe ſole employment is to ſing the praiſes of God in Arabic verſes. The novices in this order undergo a very rigid noviciate: they are ſhut up alone in a chamber forty days, and have no other nouriſhment but 24 drachms of dry bread a day. It is only by ſupporting this trial with fortitude and chearfulneſs that a candidate can obtain admiſſion to the fraternity.

Beſtaſi,

Beſtaſi, another diſciple of Colvet, is the moſt modern inſtituter of their religious orders. He was the principal *Iman* in the army of Sultan Amurath, during his celebrated expeditions. The greateſt part of the Janiſſaries profeſs his doctrine; his followers are diſcharged from every obligation to attend prayers, the founder having maintained, that they are not neceſſary to obtain eternal life: this order of courſe is very pleaſing to military men, who in general are not much diſpoſed to pray. But unfortunately, the founder is accuſed of having propagated likewiſe the lawfulneſs of the moſt unnatural vice, which we ſhall have occaſion to mention too often, in our faithful narrative of the manners of the preſent Turks.

CHAP-

CHAPTER VI.

Of the Schiſms in the Mahometan Religion, and of its two principal Sects.

THE Mahometan religion is divided into a greater number of ſects than any other, the common opinion is, that they amount to *ſeventy-two*; but there is reaſon to believe they greatly exceed that number: to be convinced of this, it is neceſſary to pay particular attention to the converſation of different Turks upon the ſubject of their religion; we ſhall thereby diſcover, that almoſt every individual has a ſyſtem of his own, and particular doctrines, different from his neighbour, ſo that it is impoſſible to ſpeak with preciſion of all the Mahometan ſects. I ſhall, therefore, confine myſelf to the two principal ones, from which all the reſt have ſprung. Theſe are the ſects of *Omar* and *Ali*; the Ottoman Turks are diſciples of the firſt; the Perſians of the latter; and the hatred that ſubſiſts between theſe two parties is almoſt incredible. Of this implacability, and of the eſſential difference between them in religious doctrines, it is expedient that I ſhould render a brief account.

The

The origin of their reciprocal hatred is very antient, being derived from the Perſian legiſlator himſelf; and it aroſe in the following manner: Mahomet, in his laſt moment, having declared *Ali* his ſucceſſor, the three other competitors, upon the death of the Prophet, took advantage of *Ali's* abſence, who was then propagating the Mahometan faith on the confines of Perſia, and entered into an alliance to exclude him from the high ſtation to which the prophet had appointed him; and by force of arms they ſet up *Abubeker* as the true heir and ſucceſſor to Mahomet. *Ali*, finding that the laſt will and orders of the Prophet were rendered null, and his hopes diſappointed by this meaſure, acted nevertheleſs with great moderation towards his antagoniſts. As *Abubeker* was very old, he ſatisfied himſelf for the preſent with the power he had acquired at the head of his army on the borders of Perſia, not doubting but that after the death of *Abubeker* the dying orders of Mahomet would be obeyed, and he ſhould be elected ſupreme chief of the *Muſſelmen*; but he was a ſecond time deceived, for upon the death of *Abubeker*, *Omar* was elected his ſucceſſor, and he was no ſooner inveſted with ſovereign authority, than he ſought every opportunity, by force of arms, to oppreſs and reduce the adherents of Ali, who remained

on the frontiers of Perſia, highly exaſperated, but unable with his inferior force to oppoſe the progreſs of his rival. Thus circumſtanced, he had recourſe to religious policy; for by explaining the precepts of the *Alcoran* in a manner totally oppoſite to the opinions and practice of *Omar's* party, and boldly maintaining his to be the true faith of Mahomet, he branded *Omar* with the opprobrious title of *Heretick*; and gained a great number of converts, who deſerted the ſtandard of his rival, and fled to him for protection. The charge of hereſy was retorted by Omar and his followers, and both parties condemned each other to the flames of hell. After the death of *Omar*, Ali had ſuch a formidable force under his command, that he was peaceably raiſed to the throne, but inſtead of endeavouring to unite both parties in one common intereſt, he exerted his utmoſt efforts to cruſh the followers, and entirely to annihilate the doctrines of his predeceſſor, which had the contrary effect from what he expected, for the animoſity and vengeance of his opponents took ſo deep a root from this ill-timed perſecution, that it could never be eradicated; and when it was found that the doctrines of *Ali*, owing to his ſuperior influence, prevailed in both the *Arabias*, in Perſia, and in other adjacent countries, the diſciples of *Omar* grew more zealous

zealous in ſupport of the opinions of their deceaſed maſter, and they took care to tranſmit from father to ſon that mortal hatred which to this hour animates both perſuaſions.

With reſpect to the difference of their religious tenets, it is ſo great, that ſetting aſide their unanimous acknowledgment of Mahomet as their common prophet, they may be properly called two diſtinct religions. The firſt great article of difference in their ritual reſpects the chief of their religion. The *Ottomans* believe that the *Mufti* of Conſtantinople is the only ſupreme, infallible head of the church; the Perſians believe the ſame of the Mufti of Perſia. This difference gave riſe to numberleſs perſecutions, and a ſwarm of different ſects ſpringing from the ſame ſource. The Perſians reject with contempt and horror three of the greateſt doctors of the Mahometan laws, *Abubeker*, *Oſman*, and *Omar*. They do not admit of the ablution of the feet, and to enrage the Ottomans to the higheſt degree, they deſpiſe the green colour, which was the favourite colour of the Prophet, according to the Turks; they even put it to the meaneſt uſe, making their ſocks and ſlippers of that colour, that they may tread it under their feet. They eat all kinds of meat, and drink wine without any ſcruple, but the chief accuſation the Turks bring

bring againſt them is, that the law of *Ali* permits a woman to marry ſeveral men. The Perſians are likewiſe commanded by their law to uſe their utmoſt efforts to lay waſte and ruin the countries belonging to the Ottomans, and to ſtrip their women quite naked, and carry them off to be made ſlaves, wherever they can find them.

From theſe principles, and this conduct of the Perſians, the Ottomans draw one ſevere concluſion, "That it is impoſſible a "Perſian ſhould ever become a good and "faithful ſervant, or ever be converted to "the true faith." This perſuaſion is ſo rooted in the minds of the Turks, that no Perſian is ever ſuffered to enter the walls of the Seraglio at Conſtantinople, though perſons profeſſing all other religions are admitted there, may enter into the ſervice, and may be made good Muſſelmen.

When Sultan *Amurath* conquered *Bagdat*, when the ſect of *Ali* flouriſhed, he ſought for, and cauſed to be collected, all the Alcorans and religious books belonging to that ſect, and tranſported them to Conſtantinople, where he cauſed them to be ſhut up in the Seraglio, and they remain there to this day, under a ſtrict prohibition that no perſon, on pain of death, ſhall preſume to read them. Towards the end of the reign of Sultan Muſtapha, predeceſſor to the preſent Grand Signor, the treaſuries

treaſuries of the Seraglio were opened to ſupply the expences of the war againſt the Ruſſians, and upon that occaſion ſeveral of the Alcorans were ſecretly diſperſed, and are to be found in the hands of many Turkiſh lords; one of whom lately ſold a copy to an Armenian merchant.

The Turks believe, or affect to believe, as an article of faith, that the ſouls of the Jews, after their death, are converted into aſſes, to carry the ſouls of the Perſians to hell. In fine, they poſitively maintain, that a Turk who kills a ſingle Perſian has more merit than if he kills five chriſtians in battle. A vaſt number of ſects, as we obſerved before, have ſprung from thoſe of *Omar* and *Ali*, which, either from their obſcurity, or their abſurd opinions, do not merit notice, more eſpecially as they are deemed heretical by the Perſians as well as the Turks; however, it muſt not be paſſed over in ſilence, that ſome of them acknowledge Chriſt to be the true Meſſiah, and approach ſo near to the Chriſtian religion, that this is the principal cauſe of their rejection by the true Mahometan believers.

We ſhall conclude this chapter with the names of the four prevailing ſects, which the Turks of this day conſider as orthodox believers. They are the ſects of *Hanet*,

Sciaf, *Melch* and *Hambel*. The greateſt part of the Arabs are the ſectaries of *Sciaf*. All the Africans acknowledge *Melch*, but the difference between theſe four ſects conſiſts in little more than their ſeparate attachment to particular doctors, as expoſitors of the law of Mahomet.

CHAP-

CHAPTER VII.

Of the Moſques, their Privileges and Revenues.

THE moſt magnificent and the largeſt edifices at Conſtantinople, are the Moſques. They are almoſt all built upon the ſame plan, having a dome and minarets, that is to ſay, a kind of turrets, from which the inferior Imans call the people to prayers; ſome of the Moſques have eight minarets, which add greatly to their ſplendid appearance. There are a great number of royal Moſques, but they are only to be found in the cities of Burſa, Adrianople, and Conſtantinople, as having been the reſidence of the Sultans. At Conſtantinople there are ten, the firſt is the royal Moſque of *St. Sophia*, which is greatly ſuperior to the reſt in magnificence and riches; the fixed revenues which it draws from ſtable, immoveable funds within the circuit of the city, amount to more than 50,000l. ſterling. It was originally built by the Greek Emperor, *Juſtinian*, and as part of the Grand Signor's Seraglio occupies ſome ground belonging to the Moſque, he pays an annual ſum by way of

quit-rent. The Sultans have built ſmall chapels all round this Moſque, which ſerve as tombs for themſelves and their families; in theſe oratories lamps are kept burning night and day, and perſons are paid to pray for the ſouls of the deceaſed, who live in them, leſt they ſhould loſe time by going to and returning from their own houſes. It muſt be acknowledged, however, as a balance to this ſuperſtition, that the cuſtom of giving conſiderable ſums daily to the poor at this Moſque, at certain hours, is meritorious and exemplary.

The ſecond Moſque is that built by Sultan *Mahomet* II. the conqueror of Conſtantinople. The third is of Sultan *Bajazet*; the fourth of Sultan *Selim*; the fifth of *Soliman*; the ſixth of his ſon *Schazada*, who never reigned; the ſeventh of Sultan *Achmet* I. the others are, two built by Sultana-mothers, and one by a Sultana-wife.

In ſome of theſe Moſques there are ſeminaries for the inſtruction of yo th in religion and the laws; in others, there are hoſpitals for the ſick and the poor, and for the reception of pilgrims, who come from all parts of the Turkiſh empire to viſit the royal Moſques of Conſtantinople. Their revenues are by no means either equal or certain, as ſome depend on penſions from the ſovereign, or contributions from the people,

people, and others on the lands of villages, or whole provinces. The people inhabiting places that are obliged to contribute from the produce of the lands to the ſupport of the Moſques, enjoy very great privileges, amongſt which are an exemption from lodging of ſoldiers, or any other perſons in the ſervice of the prince; to know the full value of this privilege it is neceſſary to obſerve, that the military, and other perſons employed in the ſervice of the Sultan, are very numerous, and almoſt always in motion, ſo that they ruin the countries through which they travel, for they are very oppreſſive, and inſiſt upon being almoſt as well treated as the monarch himſelf.

The Moſques founded by private perſons cannot confer theſe privileges, becauſe they have no revenues ariſing from lands: all the revenue they have is from the intereſt of ſums lent, which is eighteen per cent; this privilege being granted only to the Moſques, and to the Jews: for the Mahometan laws ſtrictly prohibit putting out money to intereſt, under the penalty of loſing the principal, if diſcovered.

Almoſt all the royal Moſques have ſomething belonging to them that merits the admiration of ſtrangers; they abound with pillars of the fineſt and moſt ſcarce marble, particularly that which is called at Rome *verde antico:* but they have been ſo mi-

nutely deſcribed by former writers, that it may be ſufficient to remark, that few eccleſiaſtical edifices in any country ſurpaſs the Moſques at Conſtantinople.

No perſon whatever, who is not a Mahometan, is permitted, by their laws, to enter a Moſque; if a Jew or a Chriſtian preſumed to enter one, in paſt times, he either loſt his head, or ſubmitted to be a Mahometan. At preſent, they are not ſo rigid, for ſtrangers of any religion may enter with an order from the Grand Signor, upon paying ten Turkiſh piaſtres for the firman, or order; and all the ambaſſadors on their arrival, and upon quitting Conſtantinople, are allowed to ſee them with all their ſuite, eſpecially that of *St. Sophia*. But with reſpect to private perſons, it is always hazardous to gratify their curioſity, eſpecially in time of ſervice, though they have the Sultan's order, for it is impoſſible to guard againſt the vengeance of Fanatics, who have ſometimes excited popular tumults, which have proved fatal to the viſitants.

The Kiſler-Agha, or chief of the black eunuchs, who has the care of the women of the Seraglio, is likewiſe ſuperintendant of the Moſques, and draws conſiderable ſums from them, by the diſpoſal of the employments dependant on them, except that of Iman, which, as I ſaid before, is at the diſpoſal of the Grand Viſir.

CHAP-

CHAPTER VIII.

Of the Irreligion of the Turks, and its probable Conſequences.

THE ſketch we have given of the life of Mahomet, and of the religion he eſtabliſhed, is ſufficient to demonſtrate that his chief object was to found an empire: all his precepts, therefore, may be conſidered as political maxims, on the due obſervance of which the grandeur and proſperity of the Ottoman government has ever depended. An enquiry, then, how far the modern Turks have deviated from the original inſtitutes of their founder cannot but be highly intereſting, as it will lead to an explanation of the cauſes of the preſent humiliating ſituation of a once formidable power, whoſe arms were dreaded in former times by ſome of the moſt reſpectable ſtates of Europe, and their alliance courted by others; whereas, in the preſent moment, they excite the pity of ſome Chriſtian princes, the contempt of others, and the ambition of a third, ready to ſeize every opportunity to aggrandiſe itſelf at the expence of its inoffenſive, but weak neighbours. Notwithſtanding the great appear-

ance of devotion amongſt the Turks, the principle of whoſe religion is *Deiſm*, yet its very oppoſite, *Atheiſm*, has generally prevailed of late years. Let this be a leſſon for deiſts in Chriſtian countries. It is not in the external obſervation of the *Ramadan*, in the ablutions, or in the pilgrimage to *Mecca*, that we muſt look for the preſent ſtate of religion at Conſtantinople, the ſeat of the Turkiſh government. It is by converſation with Turks of diſtinguiſhed rank, and fortune, either in office under government, or living upon their revenues, that we can alone diſcover the degeneracy of the preſent Ottoman race. Some are *Pythagoreans*, and, firmly believing the doctrine of the tranſmigration of ſouls, would not for the world kill any animal. Others are profeſſed *Carteſians*, who doubt of every thing, and never maintain any opinion deciſively; from perſons of this pliant diſpoſition, the Mufti is choſen.

The Platonic ſyſtem has likewiſe a numerous party amongſt the profeſſors of the law, and the Imans of the royal Moſques; they believe in the unity of the Deity, and the love of their neighbours, which makes them extremely complaiſant to ſtrangers; ſo far as the *Alcoran* agrees with theſe principles, they venerate it, but in other reſpects deſpiſe it as a heap of nonſenſe and abſurdities.

But

But as no people on earth entertain ſuch doubts of their religion as the Turks do of their's, it is not in the leaſt ſurpriſing, that they have proceeded one ſtep farther, and embraced Atheiſm. This fundamental error has penetrated the moſt private receſſes of the Seraglio, and infected all parts of the empire. The Baſhaws of provinces, in particular, converſe freely upon the ſyſtem of nature: by the word *nature*, they mean that internal principle, which diſpoſes and regulates the conduct of every exiſtent being; from this principle, they ſay, the ſun, moon, and ſtars derive their origin and motion, and from the ſame principle man has the faculty to raiſe himſelf upright, to grow, or to bend like the flowers, graſs, and trees.

Some years ſince a printing preſs was permitted at Conſtantinople, which, if it had not been interrupted, might have put an end to the national religion of a people ſo doubtful and wavering in their opinions, but a general inſurrection of the people, fomented by the doctors of the law, prevented this improvement of their underſtandings: 40,000 ſcribes, who gain their daily bread by copying books, and by writing all that is neceſſary to be known in that city, would not readily ſubmit to a novelty that was to reduce them to indigence.

One

One political principle of Mahomet's religion was to propagate it by perſuaſion, and if that failed by force of arms; for it was neceſſary at all events to increaſe the number of his ſubjects. His ſucceſſors, and all the ſectaries, ſtrictly adhered to this principle till of late years. Though they affected to tolerate all religions, and not to moleſt the profeſſors, yet they ſpared no pains to make them embrace Mahometaniſm. If a man, who had children under fourteen years of age, became a Turk, perhaps from motives of intereſt, all the family were obliged to follow the example; and if they pretended to be paſt that age, they would find means to terrify them into a denial of it. If a Chriſtian or Jew had an amorous intercourſe with a Turkiſh woman, upon the ſimple depoſition of the woman, without any other evidence, he either loſt his head, or was obliged to turn Turk. All thoſe, who in a paſſion with any of their own country ſaid they would turn Turks, or thoſe, who unguardedly, perhaps in a moment of intoxication, pronounced any of their religious ſentences, were obliged to be Mahometans, or were put to death. A criminal, of any religion whatever, or for any crime, except treaſon, might avoid the gallows by turning Mahometan: by theſe means, and by various ſeductions, their religion has been propagated

propagated and extended; and even now it is not unuſual to ſee fifty proſelytes in a day, demanding the Turban from the Grand Viſir or the Muſti, but it is with the intereſted view of ſucceeding better in their ſeveral arts and trades at Conſtantinople by changing their religion, for moſt of them, in the end, either eſcape to ſome Chriſtian country, or retire to Mount Lebanon. Mahometaniſm having been eſtabliſhed by violence, it was a maxim of religion and ſound policy, never to ſurrender a town by treaties of peace in which there was a Moſque, and as ſoon as they took one from an enemy, their firſt care was to build a Moſque, that the Turks might be more zealous in its preſervation.

In order to inſpire their ſoldiers with uncommon courage, it is an eſtabliſhed maxim, that he who dies fighting againſt infidels is inſtantly tranſported to paradiſe, and placed by the ſide of their Prophet, who from heaven has beheld their heroiſm. And this belief formerly produced prodigies of valour.

But we are now to mark the decline of the empire, as it happens ſooner or later in all civil ſocieties, by a departure from its firſt principles. Within the laſt half century we have ſeen them all yield in the Ottoman dominions to the ſuperior power of the neighbouring Chriſtian powers, and

to

to the intrigues of the more diſtant, carried on by their ambaſſadors at Conſtantinople. Neither ſoldiers nor officers any longer believe that they ſhall go to paradiſe, from being ſlain in the field of battle, and, therefore, they fly before the enemy; in the ſea ſervice in particular, one admiral excepted, they could hardly be brought to face the enemy. To this truth I was an eye-witneſs on board their fleet, commanded by that brave Britiſh officer, Captain John Elphinſtone, in their late war with the Ruſſians—a nation as remarkable for their perfidy and ingratitude, as the preſent Turks are for their indolence and cowardice.

By land, it is well known they gave up ſeveral towns in which there were Moſques, and by treaty permitted the Ruſſians to keep them. To the houſe of Auſtria, and to the republic of Venice, they ceded others. Laſtly, it is a well known fact, that while Prince Repnin, the Ruſſian ambaſſador, reſided at Conſtantinople, to negociate the treaty of peace, the Divan gave orders to deliver to him all the Ruſſian ſlaves, even thoſe who had embraced Mahometaniſm. European Chriſtians, who have preſented themſelves to the Grand Viſir to receive the Turban, have likewiſe been refuſed, for fear of giving offence to the ambaſſador from the ſovereign in whoſe country they were

were born. Another European turned Turk for perſonal intereſt, and afterwards renounced Mahometaniſm for Chriſtianity, ſtill reſiding unhurt at Conſtantinople, and even unnoticed by the Turks.

All theſe circumſtances ſeem to denote an approaching revolution in the Turkiſh ſyſtem of religion and civil government, or a total ſubverſion of the once formidable empire of the Ottomans; perhaps the plan for its deſtruction is already laid in more than one European cabinet. Ruſſia has juſt paved the way, by ſeizing on an extenſive and valuable part of its domains, the *Crimea*.

CHAP-

CHAPTER IX.

Of the Seraglio, and of the Porte.

IT is very difficult to form a juſt idea of the Ottoman Empire, without a previous knowledge of what is meant by the SERAGLIO and the PORTE; for the eſtabliſhment of both has ſo intimate a connexion with the civil and military government, that it is abſolutely neceſſary to underſtand them thoroughly, to be able to comprehend the Turkiſh ſyſtem of policy.

When they ſpeak of the Seraglio, they do not mean the apartments in which the Grand Signor's women are confined, as we are too apt to limit the word, but the whole incloſure of the palace in which the Ottoman monarch reſides, together with his houſehold; that is to ſay, all the officers, guards, women, and ſlaves, employed in his immediate ſervice. The extent of this vaſt incloſure might very well ſuffice for a moderate town: it entirely occupies the ground upon which the antient city *Byzantium* ſtood, that is to ſay, one of the ſeven hills on which Conſtantinople is built.

Its circumference is very near ſix Engliſh miles; there are nine courts within it, moſt of them large quadrangles: the buildings have never been exactly numbered, for it is not permitted to take down an account of them, but the quantity is almoſt incredible, and they are moſtly of brick; the kitchens, and what is called the Treaſury, are the moſt ſuperb, and they are of ſtone and marble: the whole is covered with lead, and the domes and turrets are ornamented with gilt creſcents. The wall that ſurrounds the Seraglio is thirty feet high, having battlements, embrazures, and towers, in the ſtyle of antient fortifications. It is called the New Seraglio, to diſtinguiſh it from the old one built by Conſtantine. It is ſituated oppoſite Scutare, except one part, which is at the very entrance of the harbour, and faces the Arſenal at Pera. On this ſide, at a ſmall diſtance upon the ſea ſhore, there is a *Kioſch*, or ſummer-houſe, for the refreſhment of the Grand Signor in ſultry weather. It is an irregular building, of about ſixty-feet in circumference, and twenty in height, conſiſting of a ſingle large ſaloon, very magnificently furniſhed, and having a ſeat of maſſy ſilver, ſo placed, that the monarch can have a view from both ſides of the hall, and out of the door.

There are nine gates to the Seraglio, but only two of them are magnificent; the firſt

is

is the entrance from the ſquare of St. Sophia; it is truly ſuperb, and will be frequently mentioned hereafter, becauſe it is from this *Porte* or gate, that the Ottoman court takes the name of the *Porte*, or the Sublime Porte, in all public tranſactions, writings, and records. It is on one ſide of this gate that one beholds the pyramids of heads that have been cut off, with labels denoting the crimes of the owners, faſtened upon the ſculls. The ſecond gate leads to the firſt interior court, and is ſupported by marble pillars, but not ſo ſtately as the firſt. The reſt are not worth notice, except a little gate on the ſide next Scutare, through which the Grand Vizirs are let out privately, when they are ſentenced to exile, and in ſuch caſes they have commonly a barge ready to carry them away without being ſeen.

A perſon may walk all round the top of the wall that ſurrounds the Seraglio, and in that part which rather leans over the ſea, and is oppoſite to the Arſenal, there are two chambers, with three latticed windows, where the Grand Signor frequently places himſelf, and hears what the paſſengers ſay, as they paſs and repaſs, without being ſeen.

The number of perſons inhabiting this immenſe Seraglio, or palace, is in proportion to its ſize. Upon the beſt authority, that of perſonal knowledge, I can ſay, that nearly

10,000 perſons conſtantly reſide in it. The grooms, and thoſe who conſtitute the corps of guards, make the major part of that number.

The following is a very exact liſt of the inhabitants, and of their reſpective employments:

For the ſervice of the ſtables	3,500
Boſtangis, that is to ſay, gardeners	2,000
Baltagis, that is to ſay, the carriers and bearers of wood for the uſe of the Seraglio	400
White Eunuchs	120
Black	300
Women (we ſpeak of their number in our day)	1,600
Es-oglans, that is to ſay, the pages of the Grand Signor	900
Cooks and confectioners	190
Other men for menial ſervices	400
Total	9,410

This is the number of perſons who ordinarily reſide in the Seraglio, not that ſuch a number muſt be conſtantly kept up, for there is no law to fix it, but it is nearly the ſame at all times, except that of the women, which is augmented or diminiſhed, according to the taſte of the reigning Sultan.

After having formed an idea of the difference between the real, and the ceremonial

Seraglio, the next thing to be diſcuſſed is, the nature of the employments of the perſons compoſing this vaſt houſehold, and the manner of maintaining them. In the mean time, it muſt be obſerved, that they are almoſt all born of Chriſtian parents, made captives in time of war, or ſtolen in time of peace, at a very tender age.

The ſovereigns of Conſtantinople make it a maxim to be ſerved by perſons who do not know their native country, their parents, nor their religion, and are, therefore, the more attached to the ſervice of the prince by whom they are protected, and very well maintained.

When one of theſe children is preſented at the Seraglio, they examine before all other things, very attentively, if there is any corporeal defect: and in that caſe, ſuch an infant is not accepted, notwithſtanding the moſt favorable countenance; for the Mahometans with difficulty believe that a good ſoul, a good mind, or a good genius can abide in a body materially deformed. But if, on the contrary, they find ſuch a one as they wiſh for, they forthwith write his name, the name of his country, and the day of his reception, in a regiſter, which remains in the chancery of the private Treaſury of the Grand Signor, with an order to the Treaſurer to pay him his daily penſion, which is not more than *four aſpres* a day.

After

After which they are ſent to be brought up and educated in one of the old Seraglios either of Pera or Conſtantinople. Here it muſt be remarked, that at Pera there is a Seraglio, or ſtately building, which overlooks the garden of the French ambaſſador's hotel. The Grand Signor goes there two or three times in the courſe of the year, to amuſe himſelf and paſs the day; and it is principally in this edifice the young gentlemen deſtined for the perſonal ſervice of the Grand Signor are educated. Thoſe, however, that remain in the Seraglio of Conſtantinople for their education, are thoſe who for the moſt part are raiſed to rank and dignities, and to poſts of the greateſt conſequence, after having performed their ordinary ſervices in the Seraglio. Such was always the cuſtom when the ſucceſs of war provided an abundance of ſuch children, for ſubſtitutes, in the courſe of time, to thoſe that were promoted to other employments. But at preſent, the Chriſtians being more careful to guard their children from the rapacious hands of the Turkiſh emiſſaries, this ſource for ſlaves has failed, and they are obliged to confine their ancient cuſtom of providing the Seraglio with Chriſtian ſlaves to pages alone. Thoſe Chriſtian princes, likewiſe, who formerly preſented a certain number of boys and girls in annual tribute, for the ſervice of the Grand Signor, have

refuſed any longer to pay this tribute. Prince Heraclius, who ſo happily governs Georgia, ſhook off the yoke of this inhuman tribute, during the late war between the Turks and the Ruſſians, and ſince that time, none but the pages, therefore, are the children of Chriſtians: all the other officers and ſervants employed in the Seraglio endeavour to diſpoſe of their employments in ſucceſſion to their own children, or, by intrigues and protections, introduce perſons whoſe parents never ſerved in the Seraglio.

We muſt now give a deſcription of the manner in which the Seraglio is guarded: for it is well known that it is very ſtrictly watched. The whole circuit is confided to the *Boſtangis*, or gardeners, who form the firſt guard: the ſecond is compoſed of the *Baltagis*, or of thoſe who are employed for the woods, theſe are armed with an ax; to them ſucceed the guard of the white Eunuchs; and the fourth and laſt corps are the black Eunuchs, who are neareſt the perſon of the monarch. In order to avoid any confuſion, and that the reader may with greater facility comprehend the whole eſtabliſhment, I have thought proper to divide the chapter of the Seraglio into ſeveral parts; and to explain each department diſtinctively.

Of

Of the Grooms of the Stables in the Seraglio.

THE number of 3,500 perſons ſaid to be employed for the ſervice of the ſtables will at firſt ſight ſeem exceſſive; but if the great quantity of horſes to be taken care of is conſidered, our ſurprize muſt inſtantly vaniſh. The horſes which belong in particular to the Monarch, and which no other perſon muſt mount, are in number 3000, which number can neither be augmented nor diminiſhed: ſuch being the law or cuſtom. As ſoon as a good horſe is preſented for the perſonal ſervice of the Grand Signor, and is accepted, they diſpoſe of one of the leaſt value: and alſo when a horſe dies, or loſes any of his good qualities, he is replaced ſucceſſively by another, and thus the ancient number of 3000 is always completely kept up. All theſe horſes are either Arabian or Egyptian, which are, without doubt, much better than thoſe of Natolia, or of Romania, neither of which are in eſteem at Conſtantinople. In order to ſecure the beſt horſes that arrive at Conſtantinople, there is a very ancient law, which puniſhes with death the proprietors of horſes, or thoſe who bring them into the city, if they do not preſent them to the equerries of the Seraglio, before they expoſe them in

the public market, or offer to ſell them to any private perſon whatever.

All the horſes are divided into three ſtables; the firſt contains 1800, the ſecond 700, and the third 500. They reckon alſo in another ſtable 400 mules, that are neceſſary for the tranſporting of the baggage and other neceſſaries for the Monarch and his ſuite, when the court goes into the country. Such a number of mules is the more neceſſary, as there are not any carriages to ſupply their place. To the number of horſes which belong in particular to the Monarch, muſt be added thoſe that belong to the principal officers of the Seraglio, which are in great abundance. The *Kiſlar-Agha*, or the principal of the black eunuchs, has 300 for his particular ſervice, and the other miniſters in proportion. Every page, however miſerable he is himſelf, keeps three. We may reckon then, without any exaggeration, that there are in the ſtables of the Seraglio near 6000 horſes. This number, it is true, would not require 3,500 perſons to take care of them; but as theſe men are obliged to go and come a thouſand ways, and have the inſpection alſo of their ſubſiſtence, and of all that is requiſite for the keeping a horſe well, it follows that ſuch a number is indiſpenſably neceſſary: add to this, that the Turks having the cuſtom of ſending their horſes into the country to graſs in the month

month of May, ſome of theſe grooms of the Seraglio are diſpenſed with on ſuch a journey, but in their place, the men that had the care of them are obliged to go once or twice a day to forage; which employs a great number of people. Such a minute detail of the ſtables of the Seraglio will, perhaps, be conſidered as uſeleſs: however, as it is propoſed in this work to give the moſt clear and the moſt diſtinct idea of the preſent ſtate of the Ottoman empire, in its domeſtic as well as its foreign concerns, it is hoped that the reader will approve our zeal and ardent deſire to pleaſe him.

Of the Boſtangis, and Baltagis.

THE Boſtangis, who, as has been already obſerved, form the firſt exterior guard of the Seraglio, have their chief, who is called *Boſtangi-Baſhaw*, chief of the gardeners; he is ſuperintendant-general not only of the Imperial gardens that are in the city of Conſtantinople, but likewiſe of all the other buildings, fountains, gardens, and delicious places that are deſtined for the pleaſure of the Grand Signor; which are diſperſed in many parts of the Porte, and of the Boſphorus. The juriſdiction of the *Boſtangi-Baſhaw* extends to the mouth of the Black Sea, and conſequently having under his in-

ſpection and dependance all the villages on the coaſt of Conſtantinople, and on both ſides of the channel of the Black ſea in *Aſia* and in *Europe*, he draws very conſiderable revenues from his office.

When the Sultan goes upon the ſea in a barge, it is the Boſtangi-Baſhaw that has the conduct of it: he is ſeated behind the Monarch, and guides the helm according as the Grand Signor orders it: having, by this means, occaſion to converſe freely with the Grand Signor, he is upon that account particularly eſteemed and reſpected. The Sultan Muſtapha, brother of Abd-el-Hamed, the reigning Sultan, cauſed the heads of three Boſtangi-Baſhaws to be cut off, becauſe the boat was agitated too much upon the ſea. The Boſtangi-Baſhaw has his reſidence without the compaſs of the Seraglio, upon the bank of the Porte; his habitation, however, communicates with the Seraglio itſelf. It is the reſidence of this miniſter that is deſtined to give the torture to malefactors, or to thoſe who are ſuſpected for ſuch. The inſpection, then, of the Boſtangis is to form the firſt guard of the Seraglio, have the care of all the delicious places of the Grand Signor, to cultivate his gardens, make the oars for the boats of the Seraglio, to row the boats of the Grand Signor, and thoſe of his court, and to give the torture to malefactors. Amongſt all the people

who

who compoſe the Seraglio, the Boſtangis are the moſt cruel, the moſt proud, and at the ſame time the rudeſt.

To the *Boſtangis* ſucceed the *Baltagis*. It has been already remarked, that the name of *Baltagi* ſignified breaker and carrier of wood, and in fact theſe people do cleave and carry the wood that is neceſſary for the different apartments of the Seraglio. This claſs form the ſecond guard; by which they appear to be leſs conſiderable than the *Boſtangis*; they wear, however, very near the ſame uniform, except that the *Baltagis* have a little blue collar, that diſtinguiſhes them from the *Boſtangis* by its very long points, which deſcend to their breaſts. And both one and the other wear upon their heads a large ſcarlet cap, very near the length of half an ell. They are very expert at running, leaping, and boxing; they are above all very ſkilful in throwing the lance, and in all other exerciſes of the body, which have a tendency to make them robuſt and agile.

The cooks and confectioners are likewiſe taken from the corps of *Baltagis*. The former wear upon their heads a very fantaſtical cap, made of ſkin and hair, which forms a point turned backwards. The latter wear upon their heads a cap of Camels hair, in the ſhape of a ſugar loaf, and of a dark yellow colour. The butchers were likewiſe formerly

formerly taken from this corps, and they wear the ſame kind of cap as the confectioners. There are a great number of *Peich*, or domeſtics in livery, who wear a ſhort habit of gold ſtuff, with a cap of gilt metal, and great plumes of feathers; they were alſo anciently taken from the corps of Baltagis: the ſervants of the hoſpital, of the pages, and many other menials, boaſted the ſame origin. But in modern times, Chriſtian ſlaves being too ſcarce, the Turks were obliged to be ſerved in all the before-named offices of drudgery by poor men, who, by means of court protection, obtain theſe places for a livelihood. In recompence likewiſe of the ſervices of the fathers, or in honour to their memory, they readily grant any of theſe employments to their children.

Of the White and Black Eunuchs.

OF all the Oriental nations, we know of none who give way ſo much to their natural inclinations, as thoſe which profeſs the Mahometan religion: this accounts for the conduct of the Grand Signors in having their women always guarded by Eunuchs, for love and jealouſy are their ſtrongeſt paſſions. All the private Turks of rank and fortune have the ſame cuſtom.

In

In the Seraglio of Conſtantinople, the white Eunuchs form a kind of body guard to the ſovereign; and the black Eunuchs, to the women of the Harem. The chief of the white Eunuchs has the command over all the pages and white Eunuchs of the court: three very conſiderable officers of the court, the Grand Chamberlain, the principal Major Domo, and the maſter or governor of the pages are dependent upon him. There are alſo inferior officers belonging to the white Eunuchs, *viz.* the firſt and ſecond preceptor, the firſt ſuperintendant of the Imperial Moſques, and a dozen others of leſs conſequence. From the white Eunuchs are ſelected ſome of the curates of the royal Moſques; they are very glad to be appointed to any of theſe Moſques, for they generally yield very fine incomes: one Moſque, in particular, produces one hundred ducats a day.

The black Eunuchs are chiefly employed to guard the women; formerly they were imperfectly caſtrated, much in the ſame manner as the *caſtrati* of Italy: but Sultan Muſtapha, predeceſſor to the reigning Emperor, having entertained ſome ſuſpicions, ordered, that from that time all the black Eunuchs ſhould be entirely cut, which method is followed to this day; the blackeſt ſort, which come from Africa, are the moſt eſteemed, and the moſt ſought after for the

ſervice

ſervice of the Sultanas, and to form their guard. Their chief is called, the *Kiſlar-Agha*, that is to ſay, the agha of the women of the Seraglio: he has the general ſuperintendance of the *Harem*, which is that part of the Seraglio, where the women are kept. Beſides the income already mentioned, which he draws from the royal Moſques, he has a thouſand ways of amaſſing immenſe riches. The ſecond in rank, in power, and in eſteem, of the black Eunuchs, is the Grand Treaſurer of the Seraglio: the third is, the ſuperintendant-general of the great chamber of the pages: and the fourth, the ſuperintendant of the little chamber of pages; the chief of thoſe who guard the doors of the women's apartments, and the two *Imans*, that is to ſay, the two curates of the private Moſques belonging to the women of the Seraglio, are the next in rank and eſteem to thoſe before-mentioned. Theſe are the ordinary poſts and eſtabliſhments of the black Eunuchs: but when there is in the Seraglio a *Sultana*, mother or wife of the reigning Sultan, then the claſs of black Eunuchs is honoured with four very conſiderable additional employments, and thoſe who occupy them have rank immediately after the Grand Treaſurer of the Seraglio. The firſt of theſe charges is, that of grand porter to the *Sultana*, mother or wife. The ſecond is, that of governor of

the

the children of the Sultan; the third is, the treaſurer of the Sultana; and the fourth the preceptor of the children. In caſe there are at the ſame time a Sultana mother, and a Sultana conſort, the eſtabliſhment of officers is the ſame for both, but thoſe of the *Sultana mother* hold a ſuperior rank.

Of the Pages of the Grand Signor.

ALL the pages of the Seraglio are the ſons of Chriſtians made ſlaves in time of war in their moſt tender age, brought to Conſtantinople, and preſented to the Grand Signor. The incurſions of Turkiſh robbers in the neighbourhood of Circaſſia, and other Chriſtian countries, afford the means of ſupplying the Seraglio even in times of peace with ſuch children. The city of Akeſka was the rendezvous of theſe robbers: its ſituation in the vicinity of Georgia was very convenient for them: they could aſſemble there two or three thouſand horſemen, and make unexpected irruptions into the territory of Georgia, carrying off every thing valuable, together with the inhabitants, wherever they could lay hold of them; upon their return to *Akeſka*, they divided the booty: afterwards they brought the ſlaves they knew to be moſt fit for the Seraglio

Seraglio to Conſtantinople, and the reſt they ſold at *Zozerum*, from whence they were diſperſed throughout the Turkiſh empire. It is now ſome years ſince Prince Heraclius has not only refuſed the infamous tribute of human fleſh which Georgia formerly paid every year to the Porte, but put a ſtop to the irruptions of the Turkiſh banditti, having killed a great number, and purſued the reſt as far as the frontiers of Turkey. At preſent, therefore, Georgian ſlaves are ſcarce, and very dear, and the utmoſt attention is ſcarcely ſufficient to keep up the uſual number of pages.

When one of theſe Chriſtian children is firſt admitted for the ſervice of the Seraglio, he is put under the direction of the chief of the white Eunuchs, who places him either in the great or in the little ſchool or chamber. In the great chamber there are commonly 600, and in the little 300. They are brought up under a very ſevere diſcipline, and inſtructed in politeneſs and modeſty. Their firſt ſtudy is the Mahometan religion, and the Arabian and Perſian languages, in order to learn them to ſpeak the Turkiſh more properly, as it is ſpoken in the Seraglio. They clothe them very neatly with good cloth, and diet them very temperately. They lie in large chambers, and have ſeparate beds, placed in rows; between every third or fourth bed, there lies a white

Eunuch

Eunuch for their guard; theſe Eunuchs watch them very diligently, to preſerve them from unnatural vices, which, nevertheleſs, reign in the Seraglio. When theſe youths arrive at an age ſufficient to enable them to bear the fatigues of ſtrong bodily exerciſe, they ſpare no pains to render them robuſt, active, and valiant. They exerciſe them likewiſe in the mechanic and liberal arts.

From theſe chambers or ſchools they take the braveſt, and moſt capable, to employ them about the perſon of the Grand Signor: afterwards, according to their capacities, they diſtribute the reſt, either in the ſervice of the treaſury of the Seraglio, or in the repoſitory for the drugs, cordials, and rare elixirs, which are carefully preſerved for the uſe of the Grand Signor and his women. From the ſervice of the treaſury and of this repoſitory are taken thoſe who are eſteemed the moſt worthy to be promoted to more important charges of the Seraglio. In virtue of their employments, they are admitted to the preſence chamber, and to the private apartments of the Seraglio, ſo that they can ſee and ſpeak to the Grand Signor almoſt at any time. The following are the officers who enjoy this great privilege. The *Seliktar-Agha, Kiodar-Agha, Rekabdar-Agha, Imbrickdar-Agha, Dulbendar-Agha, Schemnegi-Agha, Chienuſſar-Agha, Cheſnegar-Agha, Zangarci-Baſhaw, Ternachi-*

Ternachi-Baſhaw, *Barber-Baſhaw*, *Muſſelagi-Baſhaw*, *Teſcheragi-Baſhaw*, *Doganci-Baſhaw*, and the *Amamci-Baſhaw*.

According to the order in which we have placed the Turkiſh names, we ſhall explain the duties of each. The firſt, *Seliktar-Agha*, or ſword-bearer, carries the Grand Signor's ſcimitar. The *Kiodar-Ahga* carries his cloak. The *Rekabdar-Agha* holds the ſtirrup when the Grand Signor mounts his horſe. The *Imbrickdar-Agha* carries the vaſe of water in the retinue of the monarch. The *Dulbendar-Agha* dreſſes and bears the ſtate turban. The *Shumnegi-Agha* carries the ſtool which ſerves the monarch to mount, and to diſmount from his horſe. The *Chienuſſar-Agha* has the care of his linen. The *Cheſnegar-Agha* taſtes all the proviſions at the repaſts of the ſovereign. The *Zangarci-Baſhaw* is ſuperintendant of the dogs that are kept for the amuſement of the monarch. The *Ternachi-Baſhaw* cuts the Grand Signor's nails. The *Barber-Baſhaw* is the royal barber. The *Muſſelagi-Baſhaw* is the accomptant of the privy purſe. The *Teſcheragi-Baſhaw* is the firſt ſecretary. The *Doganci-Baſhaw* is the grand falconer. The *Amamci-Baſhaw* has the ſuperintendance of the baths of the Seraglio. Except the two laſt, who are for their lives deſtined for the falcons, and for the baths, all the others may

may aſpire to the moſt conſiderable employments of the empire. Of theſe, there are nine, whoſe office it is to receive all the petitions that are addreſſed to the monarch; and they are the moſt likely to be promoted to offices of great conſequence in the ſtate, and thereby to leave the Seraglio for life. The others are often employed in expeditions to the *Baſhaws* of provinces, or to the princes who pay tribute to the Porte, and on theſe occaſions they receive conſiderable preſents; for they are not ignorant that ſuch is the will of the Grand Signor, in diſpatching them on theſe embaſſies. In the room of him who quits the Seraglio entirely, another is appointed from the body of the pages. Such is the order of rotation to the offices of the Seraglio, and the gradations of ſervices through which a man muſt paſs before he quits it; ſo that it is very rarely that any officer leaves the palace before the age of forty years; at a time of life when he may be ſuppoſed moſt capable of conducting properly the weighty affairs with which he is entruſted. Moſt commonly, on coming out of the Seraglio, they are raiſed to the dignity of Baſhaws, or Aghas of the Janiſſaries, or generals of the cavalry, and ſometimes they are inſtantly appointed Grand Vizirs. It is a curious thing to ſee them take leave of their protectors and friends in the Se-

raglio, when they quit it: we may ſafely aſſert, that the ceremonies which they uſe upon theſe occaſions demonſtrate a very refined taſte, and nothing more is wanting to convince us that the Turks are a very polite people.

Of the Method of inſtructing the Youth of the Seraglio in the Sciences.

CONTRARY to all other civilized nations, the Turks do not ſet much value upon the ſciences: they always prefer valiant men to men of learning, on occaſions of public promotion; yet, notwithſtanding their ſlight opinion of the ſciences, they cultivate ſome branches of education in their ſchools. They teach the youth of the Seraglio to read and write: afterwards they make them apply to the ſtudy of the Arabic tongue; for all the books of religion, and all the laws of the Empire being written in that language, the knowledge of it is eſſential to the ſcience of religion and civil government. It is not till after they have perfectly learnt the Arabic, that they are taught the Perſian tongue, which being melodious and ſprightly, corrects the harſhneſs of the Turkiſh language. They make them learn arithmetic, and by reading Perſian hiſtories and novels, replete with gallantry,

lantry, and with lively animated expreſſions, the youth acquire a gay, ſprightly turn of mind. Beſides theſe ſtudies, ſome apply themſelves to learning the Alcoran by heart; others tranſlate valuable books from the Arabic and Perſian into the Turkiſh tongue, on which tranſlations each youth makes his remarks and annotations, for the inſtruction of the ignorant; many apply themſelves to the Perſian or Arabic poetry, and ſucceed admirably well. The ſtudy of muſick occupies likewiſe a good part of the time allotted for the inſtruction of theſe young men: undoubtedly the Turkiſh muſick is barbarous with reſpect to the terrible noiſe it makes; but it is alſo certain that it has its ſoftneſs and harmony, which may be very well reliſhed. Except the ſciences before mentioned, and a ſlight knowledge of medicine and aſtronomy, the Turks in general are very ignorant.

Of the Mutes and Dwarfs of the Seraglio.

THAT nothing may be wanting to the oſtentation and ſplendour of the Ottoman Emperors, they alſo maintain a number of mutes and dwarfs in the Seraglio. Men of this deſcription, who, in other courts, ſerve only to amuſe the prince, at the

Turkiſh court are employed not only for the amuſement of the monarch, but to inſtruct the pages in an art that is not in uſe in other countries. This art conſiſts in expreſſing and making themſelves underſtood by ſigns, and this is done from reſpect to the Grand Signor, that he may not be diſturbed by the ſound of their voices. There are in the Seraglio 140 men, who are born deaf, and are conſequently mutes, who cannot expreſs themſelves but by ſigns. At night, they lie in the great chamber of the pages, and in the day are in their ſchools; they ſucceed to make them comprehend very long diſcourſes on different ſubjects, in this manner. Two or three of the oldeſt of theſe mutes are admitted to the chamber of the Sultan for his amuſement. The dwarfs are employed in the ſame manner as the mutes. If a dwarf happens to be a mute, he is much eſteemed; and if likewiſe a eunuch, they eſteem him as a great prodigy, and no pains or expence is ſpared to procure ſuch a rarity.

Of the Apartments of the Women, their Education, &c.

ALL the women that are in the Seraglio are for the ſervice of the Grand Signor. No perſon whatſoever is permitted to introduce

duce themſelves into the firſt gate that encompaſſes the *Harem*, that is to ſay, the apartment in which the women are ſhut up. It is ſituated in a very remote part of the incloſure of the Seraglio, and it looks upon the ſea of Marmora. No perſon can poſſibly ſee theſe women, except the Sultan, and the eunuchs. When any one of them goes out of the Seraglio, to make an excurſion into the country with the Grand Signor, the journey is performed either in a boat, or in a carriage cloſely ſhut up; and a kind of covered way is made with linen curtains from the door of their apartment to the place of embarking, or getting into the carriage. All theſe women have the ſame origin as the pages, and the ſame means which they employ to procure the boy ſlaves are likewiſe put in practice to ſupply the Harem with women: the handſomeſt, and thoſe who give hopes of being ſuch, are brought to the Seraglio, and they muſt all be virgins. They are divided like the pages into two chambers, and their manual employment conſiſts in learning to ſew, and to embroider. But with reſpect to the cultivation of the mind, they are only taught muſic, dancing, and geſtures, and other things, which modeſty forbids me to mention; it is by theſe allurements that they endeavour to merit the inclination of the Grand Signor. The

number of women in the Harem depends on the taſte of the reigning monarch. Sultan Selim had nearly 2000; Sultan Machmut had but 300; and the preſent Sultan has pretty near 1600. The two chambers have windows, but they only look upon the gardens of the Seraglio, where no body can paſs. Amongſt ſo great a number, there is not one ſervant: for they are obliged to wait upon one another by order of rotation, the laſt that is entered ſerves her who entered before her, and herſelf: ſo that the firſt who entered is ſerved without ſerving; and the laſt ſerves without being ſerved. They all ſleep in ſeparate beds, and between every fifth there is a preceptreſs, who minutely inſpects their conduct. Their chief governeſs is called *Katon Kiaja*, that is to ſay, the governeſs of the noble young ladies. When there is a Sultaneſs Mother, ſhe forms her court from their chamber, having the liberty to take as many young ladies as ſhe pleaſes, and ſuch as ſhe likes beſt.

The Grand Signor very often permits the women to walk in the gardens of the Seraglio. Upon ſuch occaſions they order all people to retire, and on every ſide there is a guard of black eunuchs, with ſabres in their hands, while others go their rounds in order to hinder any perſon from ſeeing them. If unfortunately

unfortunately any one is found in the garden, even through ignorance or inadvertence, he is undoubtedly killed, and his head brought to the feet of the Grand Signor, who gives a great reward to the guard for their vigilance. Sometimes the Grand Signor paſſes into the gardens to amuſe himſelf, when the women are there; and it is then that they make uſe of their utmoſt efforts, by dancing, ſinging, ſeducing geſtures, and amorous blandiſhments, to enſnare the affections of the monarch.

It is commonly believed that the Grand Signor may take to his bed all the women of his Seraglio he has an inclination for, and when he pleaſes, but this is a vulgar error; it was the cuſtom in former times, but the exceſſive expence in preſents and bounties to the women who were ſo favoured by the Grand Signors, determined them to inſtitute regulations that have been obſerved by all the ſucceeding monarchs, by which the number, time, and etiquette of cohabiting with them is determined. It is very true, that at preſent, if the Monarch pleaſes, he can break through all theſe rules, but he carefully avoids it, eſpecially as it may likewiſe coſt the lives of the girls who give particular pleaſure to the prince. In the time of Sultan Achmet they cauſed

more than 150 women to be poiſoned, who by their allurements had enticed the Grand Signor, at an improper ſeaſon, to be connected with them. It is not permitted that the Monarch ſhould take a virgin to his bed except during the ſolemn feſtivals, and on occaſion of ſome extraordinary rejoicings, or the arrival of ſome good news. Upon ſuch occaſions, if the Sultan chooſes a new companion to his bed, he enters into the apartment of the women, who are ranged in files by the governeſſes, to whom he ſpeaks, and intimates the perſon he likes beſt: the ceremony of the handkerchief, which the Grand Signor is ſaid to throw to the girl that he elects, is an idle tale, without any foundation. As ſoon as the Grand Signor has choſen the girl that he has deſtined to be partner of his bed, all the others follow her to the bath, waſhing and perfuming her, and dreſſing her ſuperbly, conduct her ſinging, dancing, and rejoicing to the bed-chamber of the Grand Signor, who is generally, on ſuch an occaſion, already in bed. Scarcely has the new elected favourite entered the chamber, introduced by the Grand Eunuch who is upon guard, than ſhe kneels down, and when the Sultan calls her, ſhe creeps into bed to him at the foot of the bed, if the Sultan does not order her by eſpecial grace to approach by the ſide: after a certain

a certain time, upon a ſignal given by the Sultan, the governeſs of the girls, with all her ſuite, enter the apartment, and take her back again, conducting her with the ſame ceremony to the women's apartments; and if by good fortune ſhe becomes pregnant, and is delivered of a boy, ſhe is called *Aſaki Sultaneſs*, that is to ſay, Sultaneſs mother; for the firſt ſon, ſhe has the honour to be crowned, and ſhe has the liberty of forming her court, as before mentioned. Eunuchs are alſo aſſigned for her guard, and for her particular ſervice. No other ladies, though delivered of boys, are either crowned, or maintained with ſuch coſtly diſtinction as the firſt: however, they have their ſervice apart, and handſome appointments. After the death of the Sultan, the mothers of the male children are ſhut up in the Old Seraglio, from whence they can never come out any more, unleſs any of their ſons aſcend the throne.

The Old Seraglio was the palace of Conſtantine the Great; it is ſituated nearly in the centre of Conſtantinople; they there confine theſe Sultanas, and alſo the ſick women of the new Seraglio. Thoſe who are brought-to bed of girls, after the death of the Sultan, may marry, and never fail an opportunity of allying themſelves to ſome of the principal perſonages of the empire, who

who eſpouſe them very willingly, not only for their riches, but alſo for the connections and patronages which ſuch women always have in the Seraglio.

All the women who have bedded with the deceaſed monarch, but have not been fruitful, are ſhut up for life in the old Seraglio; all the other girls, that he has not touched, remain in their apartments for the new monarch.

It is proper to obſerve, before we finiſh this chapter of the Seraglio, that the abominable vices againſt nature reign there to exceſs, not only amongſt the pages, but likewiſe amongſt the girls. The violent paſſions of the pages, and their ſhameful amours with thoſe placed about the perſon of the monarch, would ſometimes occaſion commotions that might lead to very dangerous conſequences, if fire and ſword were not employed to reſtore tranquility. But notwithſtanding the utmoſt vigilance of the eunuchs and governors, they cannot eradicate this unnatural vice. But what can be expected, when it is well known that the Sultans themſelves have been almoſt all of them guilty of the ſame crime. Sultan AMURATH was ſo paſſionately amorous of a young Armenian, that he made him his ſword-bearer. MAHOMET IV. loved a young Greek ſo publicly, that all the court

ſpoke of it without conſtraint; he declared him with great ceremony his chief favourite: and he was the deſpot of the empire. We could produce examples more modern, and very recent, but thoſe which have been already mentioned are ſufficient to prove that the contagion is very deeply rooted, and very ancient; and that it never can be extirpated. For we may with great truth aſſert, that this crime is predominant among all the Mahometans, without diſtinction of perſons.

The moſt infamous laſciviouſneſs is likewiſe common in the chambers of the girls. Nor is it at all aſtoniſhing that handſome girls, well fed, undergoing neither fatigue nor vexation; girls that have nothing to do but to prepare themſelves for ſenſual pleaſures, and who think of nothing but Venus and her ſon, ſhould give way to unnatural laſciviouſneſs, for want of the proper means of gratifying their amorous inclinations. Notwithſtanding the conſciouſneſs of the fatal doom that awaits them, if they are diſcovered, the violence of their paſſions makes them ruſh precipitately upon their ruin. Alas! how many of theſe unhappy girls are thrown, tied together in guilty couples, into the ſea, from that part of the Seraglio which faces *Kadi-Roa* (Calcedonia.) In the reign of Sultan Muſtapha III.

III. ſome hundreds were the victims of their incontinence; and not a year paſſes, at preſent, though the governeſſes uſe the utmoſt vigilance to keep them in order, without ſome ſuch ſacrifices, ſo ſhocking to humanity, that if we did not draw a veil over the ſubject, the minuter deſcriptions we are able to give would offend the eyes of chaſtity, and too deeply affect the ſympathiſing hearts of well diſpoſed readers.

CHAP-

CHAPTER X.

Of the Adminiſtration of Government throughout the Ottoman Empire.

IN ſpeaking of the adminiſtrators of the Turkiſh government, I would wiſh it to be underſtood, that I mean all perſons, of whatever rank, who have any ſhare in the management of public affairs.

The firſt perſon in rank next to the Sultan is the Grand Vizir, or prime miniſter: his power is unlimited, and his ſtation the higheſt in the empire. The Turks call him *Vizir-Azemt*, which ſignifies chief of the council, or vicar of the empire. The ſeal upon which is engraved the name of the Great Seal is in his cuſtody, and he always wears it in a little purſe ſuſpended about his neck. In conſequence of this truſt he partakes of the ſovereign authority, for by means of the impreſſion of this ſeal, all the orders he iſſues, and which are dependant only on his will and pleaſure, are inſtantly executed.

This office was inſtituted by Sultan *Amurath* II. To reward one of his generals, who had conquered *Adrianople*, he deputed to him

him the ſovereign authority as to the executive part of government, and from that time it has been handed down to our day, but with ſome revolutions which ſhall be noticed in their proper place. The Grand Vizir's court, and his ſuite, are very numerous in officers and ſervants; more than a thouſand perſons attend him when he goes to the Divan; he is always a Baſhaw of three Tails; the income he draws from the royal treaſury is very moderate, the ſalary being only 20,000 Turkiſh piaſtres; but from other reſources he amaſſes immenſe riches: every Baſhaw of the empire, upon his firſt appointment to his government, is obliged to pay the Vizir a conſiderable ſum; and that the government of a rich province may not be exchanged for one of leſs conſequence, the Baſhaws of the former make him annual preſents; for the Vizir has always ſome political pretext for frequent changes of the governors of provinces. When a Baſhaw of three Tails dies, his effects are tranſported to the Seraglio, and thrown into the private treaſury of the Grand Signor, but they firſt paſs through the hands of the Vizir, who generally takes care to appropriate a conſiderable part to himſelf. In fine, all perſons who have any buſineſs to tranſact with the Porte cannot diſpenſe with the eſtabliſhed cuſtom of making ſome valuable preſent to this officer: even the

ambaſſadors

ambaſſadors of the European potentates never go empty handed to their firſt audience.

They reckon likewiſe that there are 12,000 common proſtitutes at Conſtantinople, who pay a ducat of gold weekly, for liberty to purſue their infamous commerce, and this tribute is divided between the Grand Vizir, the *Boſtangi-Baſhaw*, and the Agha of the Janiſſaries. All the public houſes of *Galata*, *Pera*, and the banks of the canal of the Black Sea pay almoſt as much as the common women, and this impoſt belongs ſolely to the Vizir. Beſides theſe known means of adding to his yearly income, he has ſeveral private methods of extorting money from the ſubjects, ſo that it is impoſſible to form an exact computation of his revenues, becauſe they depend ſo much upon the diſpoſition of the perſon who holds this high office.

Darandali-Haggi-Mahmet Baſhaw, who was Grand Vizir about four years ſince, only for the ſhort ſpace of nineteen months, amaſſed within that time ſix millions of Turkiſh piaſtres, beſides jewels, rich ſtuffs, and other valuable effects, the conſequence of which was, that his immenſe riches were ſeized by the Sultan, who never ſuffers his Vizir to be guilty of great extortions with any other view but that he may confiſcate the plunder all at once, under the colour of public

public juſtice. Under the preſent Sovereign the cuſtom amongſt the Turks of putting people to death becauſe they were too rich is laid aſide, ſo that a Grand Vizir who gives up his treaſures quietly is only diſmiſſed, or perhaps baniſhed to ſome iſland of the Archipelago.

The authority and powers of the Grand Vizir, under the preſent government, are not ſo extenſive as in former reigns, the Chiefs of the black Eunuchs having gained the aſcendant owing to the frequent opportunities they have of acceſs to the Grand Signor, who paſſes much of his time in his *Harem*. Neither will he permit the Vizirs, as formerly, to put perſons of rank to death without his orders, for he is a very humane prince. In the reigns of his predeceſſors, the *Grand Vizirs* beheaded the Baſhaws of provinces, and ſometimes even the favourites of their monarchs without their knowledge. Another loſs that the Vizirs have ſuffered is, the privilege of opening all letters from the generals of armies, and the governors of garriſon towns, upon every occaſion, only imparting to the Sultans ſo much of the contents as they thought proper, by which means they had the entire direction of theſe officers; but the preſent Sultan has aboliſhed this dangerous cuſtom, and obliges them to ſend all letters upon public affairs to the Seraglio, where they are examined by the

Kiſler-

Kiſler-Agha, and the Grand Vizir is now as ignorant of the contents as the Sultans were formerly, ſo that he only receives implicit orders to anſwer them in ſuch and ſuch a manner, without knowing any thing further. This diminution of the power of the Vizirs commenced in the reign of Sultan Muſtapha, and has been firmly eſtabliſhed by the preſent monarch.

The Vizir ſtill retains the right of appeal to him from all the other tribunals of juſtice; and for this purpoſe he comes to the *Divan* twice a week, attended by all his own officers, and by thoſe belonging to the other tribunals: he likewiſe holds a Divan, and adminiſters juſtice, at his own houſe; in the general Divans, where he is preſent, no magiſtrate or judge is allowed to ſit down, except the *Cadilaſchirs* of *Romelia* and *Natolia*. Theſe two have a power to paſs their own ſentences, in preſence of the Vizir, but he has likewiſe a power to annul them as ſoon as paſſed. All petitions preſented to the Grand Signor muſt be given to the Vizir, but thoſe which complain of his adminiſtration are preſented to the Sultan, as he goes to or comes from the Moſque; the method is, for the petitioner to place his petition upon his head, and to raiſe himſelf as much above the crowd as poſſible, ſo that the monarch may ſee him, who immediately ſends an officer to take it and bring it to him. The

The *Spahis* and *Janiſſaries* cannot be puniſhed by the Grand Vizir, unleſs their commanders in chief give their conſent; a revolt would be the conſequence of a contrary proceeding. The *Vizir* always has a *Kiaga*, that is to ſay, a *Vicar* or lieutenant, which is a very important poſt, and muſt be filled by a perſon of great capacity and experience, who is able to give the beſt advice to his principal. When the Vizir gives audience to ambaſſadors and foreign miniſters, he is ſeated upon a corner of the imperial ſopha alone; at his right hand ſtands the *Reis-Effendi*, that is, the principal ſecretary of ſtate, and on his left the *Kiaga*; the foreign miniſter is ſeated oppoſite the Vizir, upon a ſtool.

Sometimes the Vizir gives audience to the foreign miniſters at the Arſenal, or at one of the Sultan's country palaces, in which caſes, neither *Kiaga*, nor *Reis-Effendi* are preſent; and there is leſs ceremony, but more buſineſs is tranſacted.

When the Grand Vizir makes a campaign all the records of the Chancery, and all the archives dependant upon it are tranſported with him, and make part of his baggage: this ſtrange cuſtom is ſtill perſiſted in, notwithſtanding the experience they have had of its inconvenience, by the loſs of all their writings, when they were obliged to raiſe the ſiege of Vienna, and to retreat with the

the utmoſt precipitation. During the abſence of the Grand Vizir with the army, a ſubſtitute is appointed at Conſtantinople, whoſe authority, however, is very inconſiderable, for, as the public regiſters are in the Vizir's camp, he cannot decide any important cauſe without ſending to conſult him upon precedents. This ſubſtitute is called the *Kaimacan*, and his adminiſtration is only proviſional, for the moment the Vizir returns it, ceaſes, and the perſons who have held the office are ſtrictly forbidden to mention publicly that they have been *Kaimacans*, or to talk of the affairs of their adminiſtration. If in time of war, while the Vizir is at a diſtance, the Sultan thinks proper to leave Conſtantinople, and reſide in any other place, two *Kaimacans* are appointed, one to attend on his perſon, and the other to remain at Conſtantinople; in which caſe there are likewiſe two ſeparate adminiſtrations; this event happened when Sultan *Mahomet* IV. fixed his reſidence at *Salonica*, during the war of *Candia*.

Of the Vizirs of the Bench—Of the Defterdar—Of the Reis-Effendi—Of the Niſſangi—and of the Teſkeregi.

THERE were formerly ſix Vizirs, beſides the Grand Vizir, and they were called Vizirs

of the Bench; they made a part of the cabinet council, and ſpoke their ſentiments freely, without being under any dread of oppoſing the Grand Vizir. In the reign of Sultan *Achmet* III. his Grand Vizir, Ibrahim Baſhaw, ſuppreſſed them under pretext of œconomy, but in reality, that he might not be ſubject to their controul; and the better to ſilence the pretenſions of thoſe who were then in poſſeſſion of thoſe dignities, he gave them lucrative employments at a diſtance from the capital, which indemnified them for the loſs of power; but a revival of their office has been frequently in agitation, which circumſtance made it neceſſary to mention them.

The *Defterdar* is the High Treaſurer of the empire, an office totally diſtinct from that of Treaſurer of the Seraglio. The Defterdar collects all the revenues of the empire, by his proper officers, of whom he has a numerous train, and he is obliged to ſupply all the demands of the ſtate, as well in time of war as in time of peace; his utmoſt attention, therefore, is directed to the improvement of the revenues, and the diminution of the expences of the empire. Upon all public occaſions, he takes place of the Grand Chancellor, and in the Divan he is ſeated oppoſite the Niſſangi. His uſual reſidence, and his office for tranſacting buſineſs, are in apartments adjoining to the

Divan. When the High Treaſurer is a bold enterpriſing man, he is capable of doing much miſchief throughout the whole empire, and if he is diſhoneſt, the conſequences are ſeverely felt by the people. In the year 1750, a *Defterdar*, who was a native of Georgia, and had riſen to the employment from being a ſlave, fled from Conſtantinople, attended only by two domeſtics and one of his women: the treaſures he took with him conſiſted of 28,000 purſes, each purſe containing 300 Turkiſh piaſtres, and he was never heard of more.

The *Reis-Effendi* has a double employment, being both Secretary of State and Chancellor of the empire. All the affairs of foreign princes paſs through his hands. His employments are the moſt lucrative of any in the ſtate, except the Grand Vizir's. He iſſues and forwards all diplomas for the inveſtiture of lands, governments of provinces, and other public offices throughout the empire. No ſhip, of any nation whatever, can leave the port of Conſtantinople without his permiſſion in writing, which by the Tariff coſts five piaſtres. This revenue alone is very conſiderable, owing to the prodigious population of the city, and the great trade it carries on with all the nations of Aſia, Africa, and Europe, ſo that veſſels are continually going out, and others entering the harbour. The

perquiſites of the Chancery are likewiſe immenſe, ariſing from the buſineſs he tranſacts with all the provinces of the empire, ſo that if the *Reis-Effendi* is a covetous man, he may amaſs aſtoniſhing treaſures even with a fair character, but if he is diſhoneſt, he has a thouſand ways of adding to his lawful emoluments by extortions. But, notwithſtanding the great influence and authority of his employments, they do not entitle him to a place in the Divan, nor in the cabinet council, unleſs the buſineſs before them concerns his departments.

The *Niſſangi* is commonly underſtood to be the keeper of the great ſeal, though, in fact, it is always in the poſſeſſion of the Grand Vizir; but the Niſſangi writes with his own hand the cypher containing the name of the reigning monarch, which muſt be put to every order or grant from the Sultan, without which it is null and void. The diſpatches and other public papers of ſuch an extenſive empire muſt be almoſt numberleſs, and the *Tura* or cypher is taxed according to the importance of the papers; thoſe of the leaſt conſequence pay ſeven piaſtres. He attends at the royal Divan, and his place is on a collateral bench, at the right hand of the Grand Vizir.

The *Teſkeregi* is a kind of Vice-Chancellor, an office of great importance. He has all the regiſters of the Chancery, and all

all writings belonging to the office in his cuſtody; and it is his duty to take care that all firmans, or royal mandates, are well written, and according to rule. He is, therefore, reſponſible to the *Reis-Effendi* for the diligence, fidelity, and diſpatch of his ſubaltern officers, who are very numerous, and are conſtantly employed in the offices belonging to the Chancery. The greateſt ſecrets of ſtate, and the moſt private conferences are imparted to him; he is even called upon occaſionally, to give his opinion on weighty affairs, though not obliged to it by his office, and his advice is often followed. He commonly ſucceeds the *Reis-Effendi*, when a vacancy happens either by death, or the removal of that officer. His income depends in a great meaſure upon the *Reis-Effendi*, and is more or leſs, according to the buſineſs tranſacted in the Chancery.

CHAPTER XI.

Of the Government of the Provinces of the Empire.

THE governors of the provinces belonging to the Ottoman empire are divided into three claſſes. The *Beglier-beys*; the *Baſhaw-beys*; and the *Sangiachs*. Their rank is diſtinguiſhed by the number of horſes tails that are borne before them as marks of honour, in the nature of ſtandards or enſigns.

The *Beglier-beys* have three; the *Baſhaw-beys* two; and the *Sangiachs* only one. It is a vulgar error to ſay, or write, Baſhaw of three Tails; for that dignity belongs only to the *Beglier-beys*, who are Princes of Princes, and far ſuperior to Baſhaws. This is a very neceſſary explanation, to avoid confuſion in treating of Turkiſh affairs. The horſes tails are as much a mark of true honour as any order, civil or military, inſtituted by any of the ſovereigns of Chriſtian nations; but the account of its origin is but little known, and this is the reaſon that ſome modern writers have turned it into

into ridicule, while others have written very ignorantly upon this intereſting ſubject. I ſhall firſt deſcribe the ſtandard, and then give a faithful narrative of the inſtitution.

It conſiſts of a long ſubſtantial pole, on the ſummit of which is fixed a leaden ball, double gilt, to which are faſtened a number of horſes tails, denoting the rank of the governor, and it is adorned with banners, which deſcend a conſiderable length from the ball, and float in the air.

It is as ancient as the time of *Abubeker*, who having loſt a battle in Syria, was abandoned by his troops, who fled on all ſides, when one of his officers, whoſe preſence of mind was equal to his valour, hit upon an expedient to rally the diſperſed forces. For this purpoſe he took a long pole, and having nothing proper to faſten on it, as a ſignal to be ſeen at a diſtance, he cut off his horſe's tail, and having faſtened it on the top of the pole, he kept waving it in the air; at ſight of this ſignal, which the Mahometans conſidered as a token of ſome favourable turn in the affairs of their General, they made the beſt of their way to the ſtandard, recovered the ſhock of their late defeat, attacked the enemy with great fury, and gained a deciſive victory: the horſe's tail was highly honoured in conſequence of this ſucceſsful ſtratagem of war,

and

and from that time was reſpected as the moſt honourable enſign in the Ottoman armies. The tail was given to every commander of any conſiderable body of troops, and ſoldiers were uſually inliſted under this ſtandard: in proceſs of time, cuſtom converted it into a mark of dignity, but, in order to diſtinguiſh the different ranks of commanders, they varied the number of tails; and this difference at preſent denotes the rank and authority of the governors of provinces.

There are two kinds of *Beglier-beys*. Thoſe of the firſt order are called *Cajel-Beglier-beys*, whoſe revenues ariſe from lordſhips, and from all the lands in general within the diſtricts of their governments. The ſecond are called *Saliani-Beglier-beys*, whoſe ſalaries are paid from the Sultan's treaſury, under the direction of the *Defterdar*, on whom they are greatly dependant.

Next to the Grand Vizir, the *Beglier-beys* are the moſt reſpectable perſonages in the empire, and have the greateſt authority. Their governments are always either kingdoms, or extenſive provinces; and they have ſeveral *Baſhaw-beys* and *Sangiachs*, beſides a prodigious number of inferior officers, ſubject to their will and pleaſure. The wealth of the Beglier-beys is immenſe.

Oſman,

Oſman, Beglier-bey of Damaſcus, not many years deceaſed, left in his treaſury *twelve* millions of piaſtres in ſpecie, beſides a great quantity of rich jewels; and he likewiſe died poſſeſſed of very valuable landed property; yet Damaſcus is not reckoned one of the beſt governments. According to the laws of the empire, all his effects ſhould have been confiſcated, and tranſported to the imperial treaſury at Conſtantinople, but his eldeſt ſon, who was Baſhaw of *Sayda* in *Syria*, purchaſed from the Sultan himſelf the inheritance of his father, for 10,000 purſes, with this expreſs condition, that the Grand Signor ſhould give him a third tail, and appoint him *Beglier-bey* of Damaſcus. The contract was ratified, becauſe the monarch knew that he could not obtain better terms at that time by compulſion; but after the peace was firmly eſtabliſhed with the Ruſſians, the Porte proſecuted him with ſuch violence, that he was obliged to keep a ſtanding army for his defence; however, in the end, his government was taken from him, and his treaſures ſeized; but out of regard to the memory of his father, who was highly eſteemed at Conſtantinople, the inferior government of Orfa, in Meſopotamia, was beſtowed upon him; but this unfortunate man always neglecting to pay the cuſtomary tribute to the Grand Signor, and

the uſual douceurs to the Vizir, was ſhut up in the fortreſs of *Siras Sebaſtus*, and his three tails were taken from him; after ſome time he was releaſed, and I ſaw him at *Aleppo* very poor, and ſupported by his younger brother, who had been a Baſhaw, but had abdicated his government, and lived as a private man in that city. The means made uſe of by theſe governors of provinces to amaſs riches are the moſt cruel and oppreſſive, but the Porte connives at them for reaſons of ſtate, which ſhall be noticed under the head of Turkiſh politics. We ſhall now give an exact liſt of the number of *Beglier-beys*, and of their reſpective ſtated ſalaries, as regiſtered in the office of the *Defterdar*. Each *Beglier-bey*, in time of war, is obliged to furniſh ſoldiers for the army in proportion to the ſtated revenues of his government, and the ratio is, one man for every five aſpres and a half: he is alſo obliged to find them ſubſiſtance. By attending, then, to the number of *Beglier-beys*, and the amount of their revenues, we may eaſily compute what forces the Ottoman government can levy upon any emergency.

Beglier-

Beglier-beys, or Princes with three Tails, in ASIA.

	Sangiachs.		Aſpres.
1 in Natolia, who has under his command	14	Revenue	1,000,000
1 in Caramania	7		660,000
1 in Meſopotamia	19		1,200,000
1 at Damaſcus	10		1,000,000
1 in Armenia	6		900,000
1 at Erzerum	14		1,200,000
1 in Media	14		1,132,000
1 at Aydin	9		923,000
1 at Aleppo	9		1,000,000
1 at Zitta	4		630,000
1 at Tripoly in Syria	4		800,000
1 at Trebiſonde	6		82,000
1 at Karſe	6		82,000
1 at Moſſul	5		630,000
1 at Orfa	7		880,000

		Gold ducats.
1 at Grand Cairo	16	6,000
1 at Bagdat	22	15,000
1 at Baſſora	4	3,000

Baſſora and Bagdat are now united under one government; for every ducat which is paid them by the Sultan, they muſt furniſh a ſoldier.

Thus, we find that in Aſia there are 18 *Beglier-beys*, or Princes of three Tails, reckoning

reckoning Bagdat and Baſſora ſeparate, which we do on account of the ſeparate contribution for the revenue of each. The *Baſhaws with two Tails*, and *Sangiachs*, amount to 176. It now remains to give an account of thoſe of Romelia, who all receive their revenues from the lands.

	Sangiachs.	Aſpres.
1 at Soffia, having under him	24	1,100,000
1 at Boſna	8	1,080,000
1 Capitan Baſhaw, or Lord High Admiral of the Empire	13	885,000
1 at Belgrade	6	800,000
1 in the Morea	13	900,000
1 at Bender	3	800,000
1 at Kotſi	4	700,000
1 at Candia	11	900,000
1 at Canea	5	65,000
1 at Rettina	4	600,000
1 at Siliſtria	7	700,000
1 at Zidin	6	700,000
1 at Negropont	2	500,000
1 at Lepanto	5	450,000
14	111	in Europe.
18	176	in Aſia.
32	287	in the Empire.

Each of theſe principal governments has its *Mufti, Caddi, Reis-Effendi, Defterdar, Agha*

Agha of the Janiſſaries, and *Spathilar-Aghaſi*. The Agha of the Janiſſaries is commander in chief of that corps; and the *Spathilar-Aghaſi* is the commander of the provincial troops, in each province.

When they are in march againſt the enemy, or to incamp, the *Beglier-beys* of *Natolia*, *Bagdat*, *Grand Cairo*, and *Romelia* have the precedence of all others, and they give it to each other according to the antiquity of their reſpective governments, computing from the time that they were conquered by the Muſſulmen.

It would be tedious and uſeleſs to give a liſt of the inferior governments which depend on thoſe already named, and though they have their *Mufti*, *Caddi*, &c. yet they are all appointed by their governors, and not by the Grand Signor, as in the chief provinces. However, ſome of theſe dependant governments have ſometimes made their principals, and even the Grand Signor himſelf, tremble by their inſurrections; particularly thoſe of *Beylan* and *Pajas* in the vicinity of *Alexandretta*, and of *Cogni* in *Natolia*.

Amongſt the *Beglier-beys* of Aſia I have placed that of *Grand Cairo*, in order to give him his rank and employment; but as Egypt, in fact, is at preſent only nominally dependant on the Grand Signor, I think it neceſſary, in order to avoid incoherence, to add a ſeparate chapter on the government of Grand Cairo.

CHAP-

CHAPTER XII.

Of the Baſhaw and Government of Grand Cairo.

IT is well known that Egypt was governed by the *Malamucs*, a warlike and ſuperſtitious people, when Sultan Selim made the conqueſt of it. The Ottoman Porte has always appointed for the government of this province, a Baſhaw inveſted with the imperial authority, enabling him to exerciſe ſovereign power over it. They had obtained, through the clemency of the conqueror, the privilege to be governed according to the laws of the country. But at preſent the caſe is totally reverſed; for the Baſhaw who comes from Conſtantinople is like a ſtatue, without daring to do or ſay any thing. Cairo is the capital of Egypt, and it is in this city that the Baſhaw makes his reſidence. He ſometimes enters the council of ſtate, but at others he has not permiſſion. There are twenty-nine Beys who compoſe the Divan or council of ſtate. They aſſemble on fixed days, to decide upon military affairs, and chiefly upon œconomy, but as every one is intent on promoting the the proſperity of his own particular diſtrict; this

this accounts for the Baſhaw's having loſt all power in theſe aſſemblies.

The militia of the country amounts to 40,000, who ſerve for garriſoning the country only: in caſe of war, the Grand Signor can only diſpoſe of 3000, the reſt never quit it for the ſervice of the Porte. It is a very populous and exceeding fertile country, and abounds with every neceſſary and convenience of life; the happy effects of the overflowing of the Nile, of the influence of the climate, and of the extenſive commerce carried on by the natives, and by ſtrangers of all nations. That the country is very rich may be deduced from the immenſe annual taxes that the people pay without murmuring. The maintenance of 40,000 men, the tribute which they pay to Conſtantinople, the ſalaries of the innumerable magiſtrates in Egypt, beſides many other conſiderable ſums, extorted by the violence of power, certainly prove the great opulence of its inhabitants. The government, according to the conſtitution of the country, is mixed, but the great power and wealth of the Beys has prevailed againſt the Grand Signor, who retains nothing more in Egypt than the ſhadow of ſupremacy. The twenty-nine Beys of Cairo may well be compared to ſovereign princes: their court, their ſuite, their power, the incredible number of ſlaves every one

of them poſſeſſes, all denote him a powerful prince. The famous *Amurat Bey* had 28,000 ſlaves; the celebrated *Haly Bey*, who lately, in the time of the Ruſſian war in the Archipelago, took up arms againſt the country, and againſt the Grand Signor, had 24,000 ſlaves. One may eaſily conceive that all theſe Beys are very unwilling to know any thing of the Ottoman Emperor, or of his Baſhaw, whom he ſends to Cairo. But the worſt of all is, that they are almoſt always at war againſt each other, which has rendered the country almoſt uninhabitable. The force of the ſtrongeſt cruſhing the next in power, and the latter doing the ſame to thoſe who are their inferiors; in fine, it is the moſt miſerable of any country in the eaſt to reſide in. All is diſorder and confuſion; no juſtice nor equity. The French merchants were obliged to retire from it, and eſtabliſh themſelves at *Alexandria*, on account of the ill-treatment which they received. It is true, that at *Alexandria* there are almoſt the ſame vexations; but, owing to its ſituation on the ſea-coaſt, the Alexandrians are a little more tractable, becauſe they know that the King of France can ſend ſhips of war to protect his ſubjects and their commerce. The Franciſcan Fathers Recolets, who were eſtabliſhed at Cairo, with the permiſſion of the Porte, and of the government of that city, were obliged to pay

pay to *Haly Bey* 80,000 gold ducats, for having ſaid maſs publicly on Chriſtmas eve. Notwithſtanding the Porte treats them more as powerful allies than as ſubjects, they refuſe very often to pay the tribute, though of late years reduced to a very moderate ſum. The weakneſs of the Ottomans will, in a very little time, loſe them Egypt, and many other countries.

CHAPTER XIII.

Of the Government of Wallachia.

THE ancient *Dace*, which always had the higheſt reputation, for the courage and valour of its people, conſiſted of the three provinces of *Tranſylvania*, *Moldavia*, and *Wallachia*. All theſe three provinces were over-run by the *Germans*, *Poloneſe*, and Turks, and not being able to hold out againſt ſuch powerful neighbouring enemies, they were forced to buy the protection of the Ottoman Porte, by means of an annual tribute. *Tranſylvania*, from the advantage of its ſituation, upon the frontiers of the territories of the Houſe of Auſtria, ſettled with the Germans by an annual tribute of 6000 gold ducats. At preſent it is incorporated with the other hereditary domains of the German empire, and the Tranſylvanians are very happy in compariſon of the inhabitants of *Moldavia* and *Wallachia*. The other two provinces remain ſubject at preſent to the Porte, which ſends them governors elected by the Grand Signor from amongſt the ancient Greek families reſiding at *Fanari:* this election, as one may eaſily believe, never falls upon the moſt worthy, but

but certainly upon him who is moſt liberal to the miniſters of the Divan, and moſt prodigal in promiſes, which, when not executed, cauſe the ruin of the governor who has made them. To theſe governors the Porte grants the title of Vayvodes, and of Beys, and the honour of two Tails, which are carried before them, when they come out of the Divan of the Grand Vizir, after their appointment, and paſs through the great ſtreet of the Divan, with a numerous and ſplendid retinue, on their way to the capitals of their reſpective principalities. Their principal occupation in their government is collecting the tribute which is paid annually to the Porte.

Wallachia formerly paid no more than ſixty thouſand piaſtres a year. But, after the rebellion of the inhabitants of this province in 1665, againſt the Porte, a rebellion which was ſuppreſſed only by a bloody victory, the annual tribute was terribly augmented. We will diſtinguiſh what they pay to the ſovereign, from the ſums paid to the miniſters of the Divan.

	Turk. Piaſt.
For the treaſury of the Grand Signor	230,005
40,000 pounds of honey, and 36,000 pounds of wax.	
For the Kiaja of the Grand Signor, that is, to him who holds the office of receiver of theſe tributes	500

	Turk. Piaſt.
And a ſuperb pellice of ermine.	
For the Grand Vizir	5000
And a rich pellice of ermine.	
For the Treaſurer of the Grand Vizir	500
For the Kiſlar-Agha	2,000
Total	238,005

Theſe are the taxes upon Wallachia, that the Vayvode ſhould collect with diligence, and ſend to Conſtantinople. For this province it is a very adequate ſum, and the inhabitants would be very happy if they could enjoy tranquillity upon paying even double or treble the amount. But the extraordinaries which they oblige them to pay, ſabre in hand, are exorbitant. The Vayvode always keeps a grand court, and a magnificent retinue. To obtain the government he has unavoidably contracted great debts, which he muſt draw from the province; on the ſame account, he muſt, alſo, have promiſed ſums of money to all who have the leaſt intereſt in the Divan, and they muſt be ſatisfied: to anſwer all theſe obligations muſt require enormous taxes; but this is not all; in order to keep himſelf in place, by the favour of his protectors at Conſtantinople, he muſt make them annual preſents; his agent at the Porte has likewiſe a large ſalary; and he will take care to amaſs

ſufficient treaſures apart for himſelf, againſt a removal from his government, if he is ſo fortunate as to leave it without loſing his head; to compaſs all theſe ends the moſt horrible cruelties and extortions are conſtantly practiſed. The inhabitants are reduced to the utmoſt miſery, and not being able to live any longer under ſuch a yoke, ſeek for refuge in ſome more humane country. This humanity they experience in the territories of the Houſe of Auſtria.

The former governors of Wallachia could ſupply all the charges of their election and inveſtiture with leſs than an hundred purſes: in our days, they muſt levy twenty times as much, ſuch is Ottoman avarice and Greek ambition. If the governors have the good fortune to be diſmiſſed from their employments with their lives, they have always the title of *Bey*, and their ſons the ſame. There are ſeveral of theſe Beys at Conſtantinople, and the richeſt of them ſcarcely better than a poor man; but they poſſeſs, in the place of money, a very great ſhare of pride and contempt.

CHAPTER. XIV.

Of the Government of Moldavia.

THE condition of Moldavia is not better than that of Wallachia. It is governed likewiſe by a Greek, who procures the appointment by the ſame means; and having the ſame intereſted views, the conſequence is clear, that he muſt make the ſubjects ſuffer equal oppreſſions. When Sultan MAHOMET II. made it one of his tributary provinces, it yielded him only two thouſand piaſtres a year, which ſum by degrees was augmented to 5000. But after it was entirely ſubjected to the Porte, it was obliged to bear the yoke of ſlavery, and it has paid of late

	Piaſtres.
To the Grand Signor	160,000
40,000 pounds of honey, and as many of wax	
For the ſervice of the Arſenal 600 quintals of ſulphur; 5,280 pounds of wax; 500 ox's hides; 500 pieces of coarſe cloth for the galley ſlaves, and other uſes of the galleys	
For the Kiaja of the Grand Signor	500
For the Treaſurer	500
Total	161,000

The

The ſum paid to obtain the government, and for the inveſtiture, cannot be aſcertained; for it depends more or leſs upon the number and character of the candidates; and upon the honeſty of the members of the Divan. If theſe two provinces were governed as they ſhould be, inſtead of being deſerted, they would be well peopled and very rich; no ſoil being more fertile; for at preſent, though the ground is almoſt uncultivated, yet it yields, even in thoſe years that are not the moſt plentiful, 100 for one in wheat, and all other ſorts of grain. There are very commodious rivers for rendering commerce eaſy: their lands produce various articles to carry it on to advantage, ſuch as wine, wool, leather, honey, wax, and large and ſmall cattle. But, alas! the rivers are no longer navigated; the country wants inhabitants; the moſt eaſy in their circumſtances have not courage to cultivate the earth, becauſe they would only labour for others. One ſees tracts of land, the beſt, and moſt fertile, perhaps, in Europe, of ten leagues in extent, entirely uncultivated. We have reaſon to hope that theſe two provinces, and perhaps ſome others, will be ſoon united to the dominions of the Houſe of Auſtria; then the inhabitants will be the happieſt people of any in this part of the country. Such is the wiſh of all the Moldavians and Wallachians, who expect the hour of their tranſmigration with great anxiety.

Of

Of the Tartars, and of the States of Barbary, Allies of the Porte.

IT is proper in this place to take notice of the nations who are allied in a particular manner with the Porte, after having ſpoken of the government of thoſe provinces which are entirely ſubjected to it. Theſe nations, then, are the Tartars of the Crimea, and the Cantons of Barbary. The Precopite Tartars, inhabitants of the Cherſonneſus, which is now called the Crimea, or Little Tartary, between the Wolga and the Tanais, and who are likewiſe called Ogai Tartars, are a people dependent on the Ottoman Porte; but they rather deſerve the title of allies; for there exiſts between them and the Porte a reciprocal convention, that if the male line of the Ottoman Emperors fail, the Khan of Crimea ſhall ſucceed to the empire; and in the ſame caſe, the Ottoman monarch ſhould inherit the Crimea. This convention was the cauſe of that ſtrict union that has always ſubſiſted between them, and for the ſame reaſon the Tartars have ſuffered patiently, that their Khan ſhould be elected by the Sultan of Turkey; who, however, could not elect any perſon not of the blood royal of the Khans. By an agreement of very long ſtanding, the Grand Signor poſ-

ſeſſes

ſeſſes the city of Caffa; and the eldeſt ſon of the Khan, in times paſt, was always obliged to reſide at Conſtantinople, as an hoſtage of the fidelity of the Crimea: but for many years back, this ſecond compact has not been executed on the part of the Tartars, they thinking it unjuſt. By the ancient ſtipulations between the two powers, the Khan was obliged to follow and accompany the Grand Signor with a hundred thouſand men, when he takes the field in perſon. But if the Grand Vizir, or any other Baſhaw, commands the army, the Khan of Crimea is not obliged to any thing more than to ſend him a body of 40,000 men, as auxiliary troops. If theſe troops were well diſciplined ſoldiers, the Porte might certainly draw great advantages from them: but as the Turks know very well that the Tartars make the ſame havock in a friend's country as in an enemy's, and that they will not fight in battle array, they do not call for their ſervices, except in very moderate numbers, and in caſes of extreme neceſſity. They are convinced in the Divan, that the Tartars are more troubleſome than uſeful to their allies.

The Grand Signor treats not deſpotically with them, as he does with his other ſubjects, and as he had in former times begun to do even with them. When he ſends any order to Crimea, he does not make uſe of a firman,

firman, or abſolute mandate, but writes letters, expreſſing his will and pleaſure, which nevertheleſs have always been generally complied with.

Theſe people, however, are not under any obligation to pay tribute, but they ſend very often to the Sultan, and to the Grand Vizir, preſents, in horſes, ſlaves of both ſexes, and other products of their country. The preſent ſtate of the Crimea is very different from what it was ſome years ago: for in the laſt war between the Ottomans and the Ruſſians, the latter nearly conquered the whole country. It is true, that at the concluſion of the peace, every thing was reſtored nearly to its former ſtate; but a ſhort time after, the quarrels of the royal family of the Khans occaſioned infractions of the treaty. Upon the death of the reigning Khan, ſeveral pretenders laid claims to the vacant throne of Crimea. A principal article of the peace was the free and abſolute independence of the Crimea, and of the election of their Khans: but of the two chief candidates, one was partially ſupported by the Porte; of which the Ruſſians complained as an infraction of the article of independence. The memorials of the court of Peterſburgh were not liſtened to; upon which the Ruſſians ſupported vigorouſly the party of the other competitor, whoſe name is *Sahib Guerai*,

Guerai, and immediately ſent a body of troops into the country, to his aſſiſtance. Under this maſk, Ruſſia ſeems to have accompliſhed the grand project of Peter the Firſt. The enemies of Guerai were overpowered, he was elected Khan, the Muſſulmen Tartars were maſſacred, and Ruſſia actually reigned in the name of the prince ſhe had protected. All the fortreſſes were in the power of the Ruſſians; Caffa not excepted; the Black Sea full of Ruſſian veſſels; and all the efforts of the Turks, from that time, to drive them out of the Crimea have been ineffectual; they now foreſee that their enemies have the key of Conſtantinople, which enables them to make the conqueſt of it when they pleaſe. In the end, the Empreſs has openly taken poſſeſſion of the country, which at preſent is neither ſubject, tributary, allied, or friendly to the Ottoman Porte. The intereſt of Ruſſia is ſo well eſtabliſhed in the Crimea, that it is ſaid many Tartars have been baptized by the Ruſſian prieſts, and one or more of their princes has received an order of knighthood from the Empreſs; in ſhort, a new war between the two empires muſt have taken place, if the Porte had not quietly given up all pretenſions to it.

The ſtates of Tunis, Algiers, and Tripoli in Barbary, are almoſt upon the ſame footing with the Porte as the Crimea. Theſe barbarians

barians very often receive orders from the Porte, but they do not execute them, unleſs they are agreeable to the reſpective intereſts of each ſtate. They are, however, obliged in time of war to join the Ottoman fleet with all their maritime forces. The ſame compact obliges the Porte to ſupport them with all its forces againſt any enemy who ſhall attack them. They do not pay any tribute; but every three years they ſend to the Grand Signor preſents, conſiſting of wild beaſts, ſlaves, &c. and the Grand Signor commonly in return gives them ſome ſhips of war, armed and ready for ſea, except being manned. Theſe ſtates are more juſtly conſidered as allies than as ſubjects.

CHAP-

CHAPTER X.

Of the Nations tributary to the Ottoman Empire.

THE three following nations are tributary to the Porte: the Georgians, the Mingrelians, and the Raguſans. The origin of the tribute of Georgia is very ancient. When *Solyman* the Magnificent conquered Erzerom, he made a convention with the Perſians, to divide with them the tribute of the kingdom of Georgia, which includes ſeven provinces. It was agreed, that three ſhould pay tribute to the Porte, and three to the King of Perſia, and that by common conſent they ſhould elect a prince for the ſeventh, who alſo ſhould have the ſuperintendance of the other ſix. They elected at that time for prince, a certain low-born Aſiatic, who, notwithſtanding, was very punctual in the diſcharge of the duties of his ſtation; but, after his death, the election of a governor of the ſix provinces, and prince of the ſeventh, occaſioned great diviſions and tumults throughout the whole kingdom. The Ottomans fomented them on one ſide, and the Perſians on the other:

other: each ſupported the part of the provinces tributary to them; and theſe were the cauſe and origin of many wars between the two empires. In the end, when the celebrated Thomas-Kouli-Khan was victorious, the Georgians (a few inconſiderable people excepted, who inhabited the neighbourhood of *Akeſca*, a Turkiſh city) refuſed any longer to pay tribute to the Porte. This diſtrict, which ſtill paid their ſhare of the tribute to the Porte, was ſituated exactly between Georgia and Mingrelia; it was barren, and covered with wood, ſo that it could not give any thing to the Porte, but a certain quantity of ſlaves. But at preſent all Georgia is rendered independent of the Porte, by the valour and wiſdom of Prince Heraclius, its deliverer and ſovereign, who reſides at Tefflis; this prince has introduced the ſcience of agriculture, is making daily improvements in the face of the country, and the manners of the inhabitants.

In the war of the Ruſſians againſt the Turks, he united with Ruſſia; and in conjunction with the Ruſſian General Totleben, this prince made great havock upon the Turkiſh territories, ſpreading terror into all their territories in that quarter, as far as *Erzerom*, and *Diarbekir*. It was by means of this war that Prince Heraclius gained ſo much credit, power, and authority: he has a particular ſecret treaty with Ruſſia: thoſe

thoſe who amuſe themſelves in political ſpeculations ſay that Prince Heraclius will cede Georgia entirely to Ruſſia, on condition of being aſſiſted in aſcending the throne of Perſia. The progreſs of the Ruſſians in *Gheylan*, and their power upon the Caſpian Sea, make ſuch a revolution highly probable. A ſhort time will now bring to light the whole plan of the aſpiring Empreſs. In the mean time, Prince Heraclius is reſpected and feared as a very powerful prince: it is not a long time ſince, that he ſent his ambaſſador to the Porte, where he held very haughty language, yet he was well received, and ſumptuouſly entertained, and after having done his buſineſs, he ſet out with a magnificent retinue, loaded with preſents. Some months after, it was heard that the Baſhaw of Erzerom, attempting to paſs through the territories of Georgia with his army, was entirely defeated by Prince Heraclius, and the Porte did not make the leaſt complaint againſt this violent meaſure.

The Mingrelians pay no other tribute to the Porte, but ſlaves for the ſervice of the Grand Signor, and Grand Vizir. The Mingrelian women are the moſt eſteemed of any female ſlaves. Nature, who has been laviſh in beauty to them in a ſuperior degree, has likewiſe given them wit, and a temper ſo inſinuating, and ſo diſcreet at the ſame time, that they acquire the love, and add to the

felicity of their maſters and huſbands. The experience of theſe qualities has made them of an exorbitant value. Prince Heraclius uſes his influence, as much as poſſible, to hinder them alſo from paying this tribute, being deſirous to baniſh this ſtain to humanity. Both the Mingrelians and Georgians profeſs the Greek religion.

The Republic of *Raguſa*, the ancient *Epidaurus*, ſituated in Dalmatia, pays its tribute to the Porte every three years. Two deputies from their city go to Conſtantinople, to carry it, to whom the Republic gives the title of ambaſſadors; however, the Porte allows them only three piaſtres a day for their ſubſiſtence. They are obliged to appear in the Oriental habit, and long beards. To underſtand the origin of this practice, it is neceſſary to return to thoſe times, when the Republic ſent two deputies to meet the conqueror of Conſtantinople, beſeeching that monarch not to diſturb the tranquility of their Republic, when he ſhould have extended his conqueſts to their frontiers. In order to obtain favour, they clothed themſelves in the eaſtern manner, and let their beards grow. The monarch, ſeeing them ſo humble, promiſed them his protection and friendſhip; and immediately entered into a ſecret compact with them. When, therefore, Mahomet took Conſtantinople, the two Raguſan deputies,

deputies, who were in his train, were lodged at Fanari, among the Chriſtians: then neither Galata nor Pera belonged to the Turks. This is the origin of the cuſtom of their appearing to this day in the eaſtern habit, and being lodged at Fanari. The triennial tribute is 12,500 gold ducats, to which are added preſents for the *Vizir*, *Kiaja*, *Reis-Effendi*, *Defterdar*, and other miniſters of the Porte; the total value amounts to 16,000 gold ducats.

CHAPTER XVI.

Of the Revenues of the Ottomans—Their Treaſuries, and the Perſons who have the Adminiſtration of them.

THE ſpirit of boaſting being common to all the Eaſtern nations, and eſpecially to the Turks, who generally exaggerate reſpecting their national concerns, it is very difficult for ſtrangers to obtain a juſt account of their treaſuries, of their public œconomy, banks, and the quantity and quality of the revenues of the empire. For this reaſon I have undertaken to ſatisfy the reader upon this delicate ſubject, having been myſelf employed in the revenue department. Many authors, who have wrote upon this ſubject, being deceived by the Turks, have related miracles, and have made the revenues of the Ottoman empire amount to a ſtupendous ſum. It is, therefore, abſolutely neceſſary to reject, as falſe, ſuch relations. Before, however, we ſpeak of the quantity and quality of theſe revenues, it is neceſſary to take notice of the diſtinct treaſuries, or banks, and of the perſons who have the management of them.

All

All the revenues of the Ottoman empire are divided into two departments, one in the Seraglio, and the other in the city. The principal is called *Miri*, and the ſecond *Kaſna*. The *Miri* is the treaſury of the empire, and the *Defterdar* directs it. The *Kaſna* is the private bank of the Grand Signor, kept in the Seraglio, and the *Kiſler-Agha*, who is always an eunuch, is the adminiſtrator. The revenues of the empire paid into the imperial treaſury amount to thirty millions of Turkiſh piaſtres, without reckoning the produce of the gold and ſilver mines; this income of thirty millions is drawn from various places, and different reſources. In the firſt place, from the *Karag*, which is the tribute that the Chriſtians and Jews pay, except the women, and thoſe who are under the protection of the foreign ambaſſadors. Every male at the age of fourteen muſt pay this tribute: the richeſt pay eleven piaſtres; the middle claſſes pay half that ſum; and the pooreſt only a quarter. If the empire is in want of money, they force the tributaries to pay double. This exigency may ariſe according to the fancy of him that has the adminiſtration. When they pay only the ſingle tax, the ſum amounts to about ſix millions of piaſtres. This tax is paid by all the Chriſtians and Jews, born ſubjects of the Grand Signor, wherever diſperſed,

throughout the territories of the empire. The ſalt pits and the fiſheries produce four: the diſpoſal of particular places under the government produces three millions certain; the public funds five: the cuſtoms eight: the three principal cuſtom-houſes are thoſe of *Conſtantinople*, *Smyrna*, and *Salonica*; and if theſe cuſtom-houſes ſhould ever be regulated in the manner of other countries, they would yield four times as much. The taxes that are paid on tobacco, coffee, and ſpices bring in three millions. Some other trifles, united together, amount to another million. Which in the total amounts to the ſum we have ſtated. The diſburſements of the imperial treaſury are for the fleet, the maintaining of the Janiſſaries, and other land forces, the ſalaries of the officers of ſtate, judges, &c. public charges, public buildings, and extraordinaries; which, altogether, generally exceed the revenues. This bank is at preſent in a very bad ſtate; the late war, and the unfortunate termination, have diſconcerted it extremely. Beſides a debt of ſixteen millions, which it owes to the bank of the Grand Signor, and an anticipation of the annual revenues for ſome years to come, it is likewiſe in arrear to the Janiſſaries for their pay, and to ſeveral other perſons for their ſalaries and penſions. Nothing can reſtore proſperity to the imperial treaſury but the generoſity of the Sultan, whoſe

whoſe bank is in a much better condition.

The revenues of the *Kaſna* or private treaſury of the Grand Signor are of two kinds certain. The tributes of the tributary nations are certain; but there are many other revenues of this bank which depend on circumſtances:

	Piaſtres.
Cairo yields to this bank	600,000
Wallachia	230,000
Moldavia	160,000
Raguſa	25,000
Total	1,015,000

The incidental revenues, which are much more conſiderable, are derived from the inheritance of the Baſhaws who die without ſucceſſion; from pecuniary puniſhments; the tenth of all ſorts of acquiſition, and a part of the productions of the mines. This laſt income is much diminiſhed at preſent, for many reaſons. The ſilver mines ſituated in the neighbourhood of *Erzerom*, which were very abundant, may be reckoned quite loſt to them, becauſe there is not any wood in all its environs, and the carriage of it would be too expenſive. Thoſe of Diarbekir, which were very rich in gold of the beſt quality, do not produce the ſixth part of what they yielded in former times, becauſe the people of its environs, terrified by

the continual incurſions of the troops, whether friends or enemies, have fled, and the remainder, which is very ſmall, can work but ſeldom, and then very ſlowly.

Notwithſtanding theſe diſadvantages, the Grand Signor's treaſury muſt be very rich. The plundering of ſo many rich Baſhaws has brought in great funds, and the Sultans for many years back have reformed their houſehold, and limited their expences: they have alſo leſſened the ſalaries of their ſervants, and even the ornaments of their women, on which the Sultans of former times beſtowed immenſe ſums. Sultan Achmet aboliſhed many offices in the Seraglio which he thought ſuperfluous. The expence of the court, which is the only one paid from the Grand Signor's treaſury, is at this day reduced to a very moderate ſum. As for all the other perſonal expences for the pleaſure of the Sovereign, ſuch as buildings, clothes, and gallantry, they are defrayed by his miniſters. The Grand Signor is the ſole diſpenſer of this immenſe treaſure, and it is with difficulty he is induced to lend any ſum to the bank of the empire, if its wants are not more than preſſing. The miniſters, alſo, on their ſide, avoid as much as poſſible having recourſe to him, to ſhun the reproaches of a bad adminiſtration, or the pain of ſeeing their ſovereign troubled on that account. But

when neceſſity obliges them, they apply for relief, and they have done it frequently in the preſent reign, becauſe the Grand Signor is of a timid diſpoſition, and being apprehenſive of ſeditions and revolts, he inſtantly complies with their requeſt, at the ſame time, he takes every precaution to be reimburſed, as ſoon as poſſible, and even with intereſt. There are alſo certain political maxims, well rooted in the Seraglio, for the management of this bank, which makes the Sultans refuſe, as much as poſſible, to part with conſiderable ſums, well knowing that with money they can appeaſe tumults, and prevent revolutions.

CHAP-

CHAPTER XVII.

Of the Military Government of the Ottoman Empire.

THE Ottoman empire was founded by the ſword, and it was only by the force of arms that it arrived to that degree of power, which at once rendered it formidable to the Chriſtian world. The heroic enterpriſes of the Turkiſh troops, and the incredible fatigues they ſupported to carry them into execution, in former times, are convincing proofs that they were not only by nature and cuſtom rendered robuſt and hardy, but that they were alſo endowed with good capacities; but theſe accompliſhments could not exempt them from thoſe revolutions to which all human nature is ſubject. Indulgence, and a relaxation of the rigid diſcipline eſtabliſhed at their firſt inſtitution, has introduced a general corruption, and every ſpecies of vice, ſo that they are totally degenerated, and are no longer the terror of the neighbouring countries. Every military corps throughout the empire is become the mere ſpurious iſſue of what it was in former times.

The

The military forces are divided, as in other countries, into diſtinct claſſes. They conſiſt of infantry and cavalry. To the infantry belong the *Janiſſaries*, the *Topcis*, the *Kombaragis*, the *Boſtangis*, the *Mecteregis*, the *Serigias*, and the *Levants*. The cavalry conſiſts of *Spahis*, *Zainis*, *Timariots*, *Zebiris*, *Zebganis*, and *Muclagas*. Theſe forces are not all paid in the ſame manner. The *Zainis*, and the *Timariots* are paid from the lands which the Grand Signor gives them, in the nature of the old feudal tenures of Chriſtian countries; the reſt are paid from the imperial treaſury.

In treating of each claſs of the Turkiſh military, I ſhall follow the diviſion uſually made of the military forces in other countries, that is to ſay, by ranging them under the following heads: the Land Forces, the Artillery, and the Marine. By this method I hope to give a diſtinct and ſatisfactory account of the number, and of the eſtabliſhment and diſcipline of each.

Of the Janiſſaries.

OF all the Ottoman military forces, the corps of Janiſſaries, on account of its former reputation, and the very great number of ſoldiers of which it conſiſts, was the moſt reſpectable. But at preſent, theſe troops

troops are a reproach to the empire; no infantry of any nation in Europe are upon ſo deſpicable a footing. They are contaminated with every vice, and conſequently are puſillanimous; they are compoſed of the loweſt dregs of the people. Badly clothed, without muſket or ſabre, and ſubject to no diſcipline, they are only ready to devour the miſerable ſoup ſent to them by the Sultan for their daily food; and to ſtrike terror into the breaſts of all Chriſtians, Greeks, and Armenians, whoſe buſineſs obliges them to paſs through the ſtreets where they are quartered; theſe they inſult with impunity, becauſe no Chriſtian is allowed to make any reply to them. So cowardly were theſe troops in the laſt war, that of 60,000 who marched from Conſtantinople for the Crimea, only 6000 arrived there; the major part deſerted at *Trebizone*, and ſo great was the dread of thoſe who encamped in the Crimea, where the Ruſſian army firmly ſupported the intereſt of *Sahib Guerai*, a pretender to the throne, that they never attempted to diſlodge them. In fact, the very name of a Muſcovite is ſufficient to ſtrike a panic throughout the whole of this once tremendous Ottoman phalanx.

This change is greatly owing to the preſent mode of inliſting recruits, and to the indolent lives they have been ſuffered to lead in times of peace. Inſtead of going from

from town to town, and from village to village, to ſnatch from their parents, or to ſeduce, the moſt robuſt and comely Chriſtian youths, any young man is now received into the corps of Janiſſaries. Roman Catholics, Jews, and Pagans, without diſtinction, and without any enquiry into their principles, are well received by the recruiting officers: if they have but the appearance of youth and ſtrength, they are not ſcrupulous about other things, ſo that in order to fill up their regiments thieves and drunkards are enrolled by wholeſale.

Monſieur Peyſonnel, the French Conſul at Smyrna, became an officer of the Janiſſaries, and being greatly beloved by the party he commanded, he prevented many calamities that would have befallen the French by this circumſtance.

The Armenian Patriarch, who reſided at Conſtantinople during the late war, having created a ſuſpicion, by ſome expreſſions in his ſermons, that he was a Roman Catholic at heart, the Armenians complained to the Grand Vizir, and obtained an order to ſend him to the Galleys; but the Patriarch being apprized of his danger, immediately ſent for a colonel of the Janiſſaries, to whom he made known his ſituation, and prayed to be inliſted into his company, which was accordingly done the ſame day, and he invited the colonel, with the reſt of the officers of his

his regiment to dine with him at his houſe the next day, which happened to be Sunday; he officiated as uſual, and upon coming out of the church he found one party of Janiſſaries ready to conduct him to the Galleys, and another to protect him, but the former inſtantly retired, upon hearing from the latter that the prelate was a *Yengi-cheri*, a new Janiſſary, and their officers joined the company at dinner, where they were all very merry at the expence of the Grand Vizir, whoſe order to arreſt the Patriarch was the ſubject of ridicule.

The Janiſſaries are the Ottoman militia; they are divided into 160 chambers or regiments, and each regiment ought to conſiſt of 1000 men, but at preſent they do not amount to more than half that number. Forty thouſand are conſtantly at Conſtantinople for the city guard, and to aſſiſt the officers of juſtice; the reſt are diſperſed in the different provinces of the empire. Every regiment has its ſeparate chamber or barracks, and neither women, wine, or any thing that can corrupt their morals, ſhould enter theſe chambers, under the ſevereſt penalties; but the degeneracy of the times has deſtroyed all rigid diſcipline, and their chambers now are the ſinks of iniquity.

Each chamber has its *Odda-Bachi*, or Colonel Commandant, its treaſurer, its ſtandard-bearer, and its cooks. Beſides their

their pay, they have a daily allowance from the Sultan of a meſs of mutton broth, and they are ſo poor, that this is generally all their food. They enjoy, however, very great privileges, and an eſteem for their perſons is ſo thoroughly rooted in the minds of the common people, that they are commonly treated with reſpect, when they do not miſbehave themſelves groſsly. The Grand Signor is always a Janiſſary enrolled in one of the chambers, from which he receives his pay of ſeven aſpres *per diem*. The pay of a common Janiſſary begins at one aſpre, and riſes, according to his merit, to ſeven aſpres a day.

Before the Boſtangis were raiſed to the rank of body guards, and had ſeveral privileges granted to them, as a counterpoiſe to the power of the Janiſſaries, the latter were more highly eſteemed, and took more care to merit it. And it is certain, that if they could ſubmit to better diſcipline, they would ſtill be formidable, not only to their enemies, but even to their own ſovereigns. For the Grand Signor knows very well, that he reigns chiefly by the ſupport of this numerous corps, and that they may have it in their power not only to dethrone, but even to ſtrangle him. Many examples in former times demonſtrate the truth of this obſervation. In every province there is a chief, who commands all the Janiſſaries in

that diſtrict, and who ought to take care that each of them is provided with a ſerviceable muſket and a ſabre. In time of war, they fight without order, being totally ignorant of military diſcipline. In time of peace, by the rules of their inſtitution, they ſhould be daily exerciſed in trials of ſtrength and dexterity, to inure them to fatigues, and to acquire agility.

The Janiſſaries hold ten remarkable poſts under the Grand Signor. The *firſt* is, that of *Janiſſary Agha*, or commander in chief of the whole body throughout the empire. The *ſecond* is, that of *Kolkiajaſi*, or lieutenant-general to the commander in chief. The *third* is, that of *Seſgam-Bachi*, who has the care of the baggage. The *fourth* is, that of *Tournagi-Bachi*, who has the cuſtody of the falcons and other choice birds belonging to the Grand Signor. The *fifth* is, that of *Sambongi-Bachi*, or chief of the keepers of the dogs deſtined for the bull-baitings. The *ſixth* is, that of *Sangachi-Bachi*, or maſter of the hunting dogs. The *ſeventh* is, that of *Jolach-Bachi*, or captain of the archers, and who in conſequence commands that corps of the Janiſſaries who are armed with bows and arrows. The *eighth* is, that of *Sobachi*, the head of the ſerjeants, who walk by the ſide of the Grand Signor's horſe upon great ſolemnities. The *ninth* is, the *Paik-Bachi*, who

who commands the Sultan's livery ſervants. The *tenth* is, the *Muſter-Agha*, or chief of the ſerjeants of the whole body of Janiſſaries.

The *Agha* of the *Janiſſaries* at Conſtantinople has a very extenſive authority, and his external ſplendour nearly equals that of the Grand Signor, with reſpect to the quality and quantity of his train, and the richneſs of their apparel. He reſides in a kind of caſtle, ſituated upon a hill nearly in the centre of the city; his guards are very numerous, and there are *twenty-four* conſtantly watching in a tower raiſed above the caſtle, to obſerve what paſſes in the city, and to give immediate notice of a fire. If they fail in their duty, through want of attention to this particular part of it, they involve their maſter in diſgrace and puniſhment. The rules and orders in caſes of fire are, that if the Grand Signor arrives at the place where the fire is burning before the *Grand Vizir* and the *Agha* of the *Janiſſaries*, who ought to uſe their utmoſt expedition to prevent its ſpreading, the Grand Vizir is obliged to pay him a fine of 10,000 gold ducats, and the Agha 5000 to the Sultan, and 5000 to the Grand Vizir, if he gets there before him. For this reaſon, the guard in the tower, before they cry out fire, give notice of it to the Agha, who has always three excellent horſes in readineſs: both

the Grand Signor and the Vizir have the ſame: ſo that it is often a complete horſe-race to anſwer a very benevolent purpoſe. The late Sultan *Muſtapha* often won the race, becauſe he ſtrolled about the city in the night in diſguiſe. But the reigning monarch prefers the pleaſures of the Seraglio to ſuch nocturnal excurſions.

The Agha of the Janiſſaries at Conſtantinople is obliged to be ready at the door of the Moſque, when the Sultan goes to public prayers, to take off his boots, upon his alighting from his horſe, before he enters the Moſque, and upon his return he muſt draw them on, and aſſiſt him in mounting. After which he is allowed to ride by the ſide of his royal maſter.

OF THE ARTILLERY.

Of the Topeis, Kombaragis, Mekteregis, and Serigias.

NEXT to the Janiſſaries, the infantry moſt eſteemed in the Ottoman ſervice are the corps of *Topeis*, or *Cannoneers*; and the *Kombaragis*, or *Bombardiers*. The chief of the firſt is, the *Topei-Bachi*, who generally is a Baſhaw with two Tails: he has under his inſpection, and dependant upon him, every department of the Artillery, not excepting

excepting even the *Kombaragi-Bachi*, who is at the head of the Bombardiers.

The *Topeis* throughout the empire amount to 18,000, 6000 of whom are conſtantly at Conſtantinople, and the reſt are diſperſed in the provinces; they are divided into chambers or regiments, in the ſame manner as the Janiſſaries. Out of ſo great a number of cannoneers, there are not more than a dozen who are good engineers; they are totally ignorant of theory, and the only ſkill they acquire is by practice; ſo that the ſervice of the Turkiſh Artillery in time of action is commonly left to chance.

The corps of Bombardiers ought to amount to 2000, of which number 600 always remain in the capital. But their numbers are never complete, for the officers wait till the very moment of marching, to fill up their regiments. This accounts for their want of knowledge. It muſt be acknowledged, however, that they are very expert and quick in caſting of cannon, and that they melt the metals with great ſkill: they chiefly make uſe of Engliſh.

The cannon for which the Turks are famous in Europe, are called *Perieres*, or ſmall cannon; but their great fault is, that they are too ſhort, ſo that during the uſe of them on board of ſhips, eſpecially under the wind, there is always a great riſk of ſetting the veſſel on fire. The Dardanelles are

well furniſhed with this kind of cannon; there are 32 on the caſtle of *Aſia*, and 28 on that of *Europe*. With reſpect to gun-powder, they formerly purchaſed it of the Engliſh; but a Renegado, who called himſelf an Engliſhman, about four years ſince learnt them the art of making it, and they have now brought it to ſuch perfection, that Engliſh powder is no longer imported into the Ottoman dominions. Yet, there is no guarding againſt fraud in this department, for, owing to the avarice of the makers, in augmenting the quantity of charcoal and ſulphur, and diminiſhing that of the ſaltpetre, the deareſt ingredient, they have adulterated it to ſuch a degree, that it is not ſo ſtrong as the beſt Engliſh powder.

The carriages of their guns are made of oak, and are very heavy, and coarſely wrought; whereas, the iron work is as much too ſlight, and will not laſt long. All perſons whatever, except thoſe belonging to the corps of artillery, are ſtrictly prohibited to enter the foundery.

The *Mekteregis* are a corps of infantry, whoſe peculiar buſineſs it is to plan the camps in time of war, and to fix and dreſs the pavilions, that is to ſay, the royal tents for the Sultan, and the great officers of ſtate who attend him. Their ſkill and alertneſs in the execution of their functions is highly extolled; and the inſtitution of this corps

is

is not only œconomical, but the cauſe of preſerving exceeding good order in the Turkiſh camps, by preventing all diſputes about precedence in the ſituation, or ſplendour in the officer's pavilions.

They likewiſe have the management of ſtriking the tents, of packing them up, and of tranſporting them from place to place, when the army is on a march. Their number amounts to 6000, and their chief, who is called *Makter-Bachi*, commands the whole corps; it is a very conſiderable poſt, and commonly leads to higher promotion: to the office of *Gebez-Bachi*, one of the principal commanders of the cavalry.

The *Serigias* are a ſelect part of the troops that each Baſhaw of a province is obliged to furniſh in time of war, as we have already mentioned, in proportion to his revenue. It is their particular duty to guard the baggage, and to form a *corps-de-reſerve*. As to their number, we ſhall give an eſtimate of the amount, under the general computation of the military force that the Ottoman empire is capable of raiſing upon an emergency.

OF THE CAVALRY.

Of the Spahis, Zaims, and Timariots, and other inferior Corps.

THE Turkiſh cavalry called Spahis were formerly the moſt conſiderable of the Otto-

man military forces; both with reſpect to rank, and reputation for valour and diſcipline; but their power and influence in the empire roſe to ſuch a height, that it became dangerous to the Sultans, againſt whom they frequently entered into ſecret conſpiracies, and ſometimes broke out into open rebellion. The conſequences of theſe ſeditions were, the degradation of the whole corps by MAHOMET IV. who from motives of policy gave the preference to the Janiſſaries, and granted them ſuch privileges as he very well knew would diſguſt the principal officers of the *Spahis*. This arrangement had the deſired effect, for the Spahis, following the example of their leaders, abandoned the court, and retired to the provinces, where they continued to receive their pay, but when called upon in time of war, juſt appeared to anſwer to the muſter rolls, and then returned to their private retreats, and left their ſovereigns to face the enemy with other troops. From that æra, they loſt the honour of being a *corps-de-reſerve* for the body guard of the Sultan, and the Janiſſaries ſupplied their place. But they likewiſe having abuſed the truſt repoſed in them, the *Boſtangis*, in time, were formed into a corps of Militia, regularly diſciplined, and well armed; and to them the honourable employment of being the body guard of the Sultan in his Seraglio, and of ſurrounding his

his pavilion when he is encamped, is now confided—and a formidable guard they are upon ſuch an occaſion, when their numbers are complete, for they amount to 12,000.

It is remarkable, that when any of the Turkiſh military loſe their credit with their ſovereign, they equally forfeit the eſteem of the people, though the greateſt part of the Ottoman army conſiſts of militia, horſe and foot, taken from the maſs of the people. Such, however, is the ſtate of the Spahis at preſent, for they are held in ſuch contempt by their countrymen, that they muſt perform wonders in the field, at ſome future period, if they mean to recover their loſt reputation.

The Spahis, properly ſo called, are divided into two claſſes. The antient, who have a yellow enſign, and are diſtinguiſhed by the name of *Caſcars*. And the modern, who humbly call themſelves *Spahis-Oglars*, that is to ſay, ſervants to the others; they carry a red enſign, and notwithſtanding the more modern date of their inſtitution, and their modeſt title, they are more reſpected than the antient Spahis, and have the precedence upon a march, in commemoration of their having reſtored the order of a battle, and gained a victory, in the reign of Sultan *Mahomet* III. after the other corps had taken to flight. The two claſſes together in time of war amount to 12,000, and they are paid from

the Imperial treaſury. There are two other corps of cavalry called *Zaims* and *Timariots*, who hold lands under the Grand Signor by antient military tenures, and who are ſummoned to appear in arms, when a war breaks out, but who find means, after a perſonal appearance, to leave the camp, and return to their habitations, if they have no inclination for the ſervice: ſo that they cannot be relied upon in times of danger.

The cavalry have one commander in chief for the whole corps, called the Spahilar-Aghaſi. They are armed with a long ſabre, a caſe of piſtols, and a carabine; beſides which the Aſiatics and ſome of the Europeans have bows and arrows, and battle-axes. They are not reckoned ſkilful in the uſe of fire-arms, but they are valiant with the ſword. Thoſe of Aſia are better mounted than the Europeans, but the latter have the reputation of being the braveſt troops. Their pay differs in proportion, as the chambers are more or leſs numerous: in general it commences at ſix aſpres a day, and it may riſe to a hundred, but it muſt be owing to ſignal bravery. The ſons of the *Spahis* have the privilege to be enrolled in the corps, but if they pretend to pay, which can never riſe to more than *thirteen* aſpres a day, it is deducted from the pay of their fathers; ſo that the only advantage they derive from this privilege is, the certainty that their children being

being once admitted, will ſucceed their fathers in the ſame line of ſervice.

The other Spahis, called *Zaims* and *Timariots*, compoſe the major part of the Turkiſh cavalry, and the only true diſtinction between theſe and the former are, that, as we before remarked, they ſerve by feudal tenure, and receive their pay from the land they hold. The loweſt pay of a Zaim, from the produce of his lands, is 20,000 *aſpres* a year, and it may riſe to 100,000. The income of a *Timariot* is much leſs; for it is as low as 6000, and never exceeds 19,999. There are, however, two diviſions of the *Timariots*, the one receiving the inveſtiture of their land from the Grand Signor himſelf, and the other from the governors of provinces. The *Zaims* are obliged to bring into the field one horſeman completely armed, for every 3,000 aſpres of their income. The Zaims are likewiſe obliged to be at a greater expence than the *Timariots*, their clothing, accoutrements, and train being more ſplendid. They are both divided into chambers or regiments, each regiment having a colonel commandant. The colonels of the Zaims are dependant upon the *Beglier-beys*, thoſe of the Timariots upon the *Sangiachs*. In order to form an exact calculation of the Turkiſh cavalry, we muſt remember, that each officer of the Zaims muſt provide for the army at leaſt four horſemen, completely armed, and each

each Timariot two; this they cannot diſpenſe with, but if the rule of furniſhing one for every 3000 aſpres of their incomes was rigidly followed, ſome Zaims would be obliged to produce twenty men, and ſome Timariots ſix. But, that no error may be made, we ſhall ſtate the amount of the Ottoman horſe from the loweſt number their officers are obliged to raiſe, viz. each Zaim four, and each Timariot two.

In the government or province of *Natolia* there are 295 Zaims and 750 Timariots: the firſt then muſt furniſh 1180, and the laſt 1500 men.	2680
In the government of *Caramania* there are 75 Zaims, and 2165 Timariots, conſequently	4630
In the government of *Diabekir*, 106 Zaims, and 540 Timariots.	1504
In the government of *Siras*, 108 Zaims, and 3029 Timariots.	6490
In the government of *Damaſcus*, 128 Zaims and 813 Timariots	2138
In the government of *Erzerom*, 122 Zaims and 1548 Timariots.	3584
In the government of *Van*, 185 Zaims and 826 Timariots.	2392
In the government of *Aydin*, 110 Zaims and 4325 Timariots.	9090
	32508

In

Brought over,	32,508
In the government of *Moſſul*, 27 Zaims and 112 Timariots.	332
In the government of *Tripoly* in *Syria*, 73 Zaims and 112 Timariots.	516
In the government of *Orfa*, 60 Zaims and 666 Timariots.	1572
In the government of *Trebiſonde*, 56 Zaims and 398 Timariots.	1020
In the government of *Siliſtria*, 40 Zaims and 1067 Timariots.	2294
In the government of *Aleppo*, 117 Zaims and 1044 Timariots.	2556
In the government of the *Capitan-Bachi*, 124 Zaims and 1034 Timariots.	2564
In the government of *Romelia*, 1075 Zaims and 8194 Timariots.	20,688
In the government of *Boſnia*, 4008 Zaims and 14,000 Timariots.	44,032
Total	10,8082

The hope of gaining ſome portion of land induces great numbers to join the *Zaims*, and ſerve at their own expence in time of war, in the capacity of *Giomellis*, that is to ſay, volunteers. If they perform any ſignal action, they are ſure to ſucceed to the lands of the Zaims who are ſlain in battle. If a *Zaim* or *Timariot* is old, or incapable of ſervice, he may reſign to his ſons. If a *Zaim*

Zaim or a *Timariot* of Romelia is killed in battle, his income is divided in equal portions amongſt his children, but if it amounts only to 3,000 aſpres a year, the eldeſt ſon is the ſole heir, and takes his rank. But if they die a natural death during a campaign, or at home in time of peace, the governor of the province has the diſpoſal of their revenues. In *Natolia* there are many lands, which are called *privileged*, becauſe they paſs by inheritance from father to ſon, and the poſſeſſors of them are not obliged to ſerve in perſon, but may ſend a lieutenant, with the number of horſemen required, in proportion to their incomes.

The *Zebeſis*, who at their firſt inſtitution conſiſted of a ſingle corps of 600 men, had the inſpection and care of preſerving and cleaning the arms. At preſent, they have changed their office and their numbers. They are computed at 30,000 horſemen, and are divided into 60 chambers; but they are ſeldom complete. Their commander in chief is called *Zebeſi-Bachi*; their poſt is very reſpectable, and he is generally made a Baſhaw with three Tails. This corps are conſidered in the ſame point of view as the Cuiraſſiers in the Chriſtian armies. Their horſes are ſtronger than thoſe of the Spahis, but the men bear the ſame arms.

The *Segbans* are another ſpecies of cavalry that the Baſhaws of provinces are obliged to bring

bring to the army in time of war. They are a kind of dragoons, for they fight on foot, as well as on horſeback, and form a corps of reſerve, as it is their duty to take care of the baggage.

The *Molagis* are conſidered by the Turks as military men, but in fact they are no more than the domeſticks of the *Beglier-beys*, and Baſhaws, who having always a numerous retinue, keep a great many domeſticks, who only coſt their food and clothing, for the Turks never pay them any wages. They form a kind of united body in the camp, and make a numerous army of men: but though they are young, robuſt, and generally well made, we do not find in the Ottoman hiſtory, that they ever ſignalized themſelves by any one act of heroiſm. On the contrary, a great part of them are pretended Chriſtians, and are the vileſt ſet of men upon earth. Theſe are the men, who, when a Chriſtian church is taken, commit every kind of ſacrilege, who break open convents, violate the Nuns, and, fighting under the Turkiſh banners, exerciſe the moſt horrid cruelties upon the inhabitants of Chriſtian countries.

CHAP-

CHAPTER XVIII.

Of the Ottoman Marine Force, and of its Departments.

EVERY part of the military eſtabliſhment of the Ottoman empire at this hour announces its decline, but none ſo evidently as the weak ſtate of its Marine; not only with reſpect to the want of a proper number of ſhips of war, but likewiſe of good ſeamen, and valiant officers. In former times, the Turkiſh fleets were almoſt innumerable; but, ſince the war of Candia, againſt the republic of Venice, which laſted twenty-one years, no formidable fleet has been ſent to ſea by the Porte. The very great and continual loſſes the Turks ſuſtained during that war, gave birth to a ſaying familiar in the mouths of the Ottoman ſubjects: "that God made the land for "them, and the ſea for the Chriſtians."

But the total deſtruction of the marine force of the empire was not accompliſhed till the laſt war againſt the Ruſſians. It was reſerved for the brave Vice-Admiral Elphinſtone (a native of England) who commanded

commanded a ſmall Ruſſian ſquadron in the Archipelago, to put a finiſhing hand to the ſmall remains of power the Turks poſſeſſed at ſea. After having driven their ſuperior fleet entirely out of the Archipelago, he purſued them, till he forced them to take ſhelter in the bay of Ceſmi, oppoſite the Iſle of Scios; there, by his ſkill and bravery, he obliged them to run their ſhips on ſhore, and, notwithſtanding the fire of the fort, he burnt and deſtroyed the greateſt part of the fleet. This action rendered his name ſo tremendous to the Turks in thoſe parts, that I have heard them quiet their children, by telling them that Elphinſtone was coming. It is true, that, after the peace, the indefatigable *Haſſen Bachi*, the preſent High Admiral of the empire, exerted himſelf in a ſignal manner to reſtore their Marine; and in three years he had forty ſail of the line at Conſtantinople, fit for immediate ſervice, beſides ſeveral others in different ports of the empire; but, for want of experienced officers, many of theſe were wrecked in the Black Sea; ſo that at this time they have not half the number of ſhips requiſite to guard the ſeas, coaſts, maritime provinces, and iſlands belonging to their extenſive empire.

The principal officers who have the command of a fleet are perſons who have no ſkill in marine affairs. The High Admiral, whom we have juſt named, is one of the

moſt reſpectable perſonages in the empire; he is a native of Algiers, and has had great experience in the building and equipping of fleets, but his office goes no farther than a general inſpection and deſtination of all the fleets of the empire. The command of them at ſea is put into other hands, and by what I have ſeen in the laſt war, they could not have fallen into worſe; almoſt all their officers on board their ſhips being indolent, cowardly, or ſottiſh; in ſhort, they dreaded the ſight of a Ruſſian cock-boat, and made uſe of every trifling excuſe to avoid bringing their ſhips to action: when they were forced into engagements, by the impoſſibility of getting away, a running fight was all that they maintained, and with the firſt opportunity, they were ſure to crowd all their ſail, and make the beſt of their way for ſome port.

Each ſhip has a captain commanding her, and two principal officers under him, the maſter and ſub-maſter; beſides theſe, there are ſome ſubalterns, including the pilots.

The *Terſkana-Amini*, or Lieutenant to the High Admiral, generally commands the fleet upon any expedition, or when it puts to ſea to defend the coaſts.

The captains of galleys are called *Beys*; they are all very rich, belong to the beſt families, and are generally Baſhaws with two Tails, to whom are aſſigned the revenues of certain land

land for their ſalaries, and the maintenance of their veſſels; or, in lieu thereof, the Sultan gives them the government of ſome maritime place, ſuch as *Mitelene*, *Rhodes*, *Scios*, *&c.* He likewiſe provides the hull of the galley, and adds a certain ſum to arm her: the equipment, proviſions, and men muſt be found by the Bey.

They have likewiſe *galliots*, and other ſmall veſſels, which they call Cungiabai, almoſt like brigantines, that are very uſeful in the navigation of the Black-Sea, becauſe they are light, and draw but little water. All theſe ſmaller veſſels are under the direction of the *Menexi-Bey*, or general of the galleys, who has for his ſalary the revenues of ſome of the moſt valuable iſlands in the *Archipelago*. And it is very remarkable that the commanders of theſe inferior claſſes of their Marine have the precedence, and are more reſpected than thoſe who command their firſt rate ſhips, and their great fleets: if the reaſon of this is demanded, the Muſſulmen reply, that it is founded on the antiquity of their galleys, or ſome ſuch fable.

Of the different Rates of their Ships of War, the number of their Guns, and their Equipages.

THREE different rates of ſhips compoſe the Turkiſh armaments. Thoſe of three

decks are the firſt. The length of theſe is 60 ells, and the ell of the Arſenal of Conſtantinople contains two geometrical feet and a half. Each of theſe ſhips carries 106 pieces of braſs cannon: and, in order to render ſuch an unwieldy machine a little manageable, the maſts and the ſails are of an enormous ſize. The equipage of theſe ſhips amounts to 1200 men, called *Levants*, beſides 100 Greek ſailors to manage the rigging. The wages of the *Levants* are 60 piaſtres for ſix months, and for the winter months they are diſcharged, receiving no wages during their abſence; but they ſerve in expectation of penſions for life, if they ſignalize themſelves.

The ſecond rates are called *Sultanas*; they are 34 ells long, carry 66 guns, 800 Levants and 100 Greek ſailors. The third rates are called *Caravalles*; they meaſure 40 ells, are built like frigates, and mount from 36 to 45 pieces of cannon; their equipage conſiſt of 200 *Levants*, and 30 Greek ſailors.

The Ottoman ſhips are almoſt all built by Greeks from the *Archipelago*, and though they are totally deficient in theory, being ignorant of any rules but thoſe of practice, they are ſo well built, and their beauty and proportion is ſo ſurpriſing, that they are not ſurpaſſed by any of the ſhips of the moſt poliſhed nations in Europe. All the hull of the ſhip that is under water is built of oak;

oak; but the upper works are of fir, which makes them lighter, and alſo leſs dangerous to the crews in time of action, for the fir does not fly off in ſplinters like the oak. The external parts are joined to the internal by pegs of hard wood. Such are the fixed orders for the conſtruction of Turkiſh ſhips of war; but the avarice and perfidy of the builders makes them violate all orders: ſuperſtition likewiſe is at the bottom; for the Greeks, knowing that theſe ſhips are to be employed by Mahometans againſt Chriſtians, take care to introduce rotten wood and broken planks in the moſt concealed parts, and the contractors make a conſiderable profit, by ſubſtituting wooden pegs where they ſhould uſe large iron nails. Beſides theſe frauds, the following circumſtances contribute to render their ſhips leſs durable than thoſe of other nations. The maſts are made of ſeveral pieces of wood, joined one above another, and ſecured with iron. The ſails are made with cotton: they take the wind better, and are more manageable than linen, but they ſoon tear and wear out. The cordage is wretched, and will neither laſt half the time, nor bear half the ſtreſs of other ropes. The quantity of tallow they put about the cordage, to ſpare their labour, is incredible, and what they conſume upon the hull of the ſhip is in the proportion of fifty pounds, to

one uſed on board the ſhips of other countries; conſequently, this article alone is an enormous charge in the equipment of their fleets.

Of the Arſenal of Conſtantinople.

THE Marine Arſenal of Conſtantinople is ſituated upon the Porte, in that part of it oppoſite the city, where it begins to widen. One part of this Arſenal is ſet a part for building large ſhips, and the other for ſmall veſſels. A very large dome was built, to ſecure them, while on the ſtocks, from the injuries of the weather; but whether it be from cuſtom, or for convenience, the large ſhips are always built in the open air, and the dome is only uſed for the conſtruction of the *galleys* and *galliots*. All the magazines for the ſervice of the fleet are within the incloſure of this Arſenal, the circumference of which is about three miles, and it is well ſecured from fire and thieves, by a ſtrong ſtone wall; the magazines are covered with lead; their number is greatly increaſed of late years, and they are full of ſtores of all ſorts. This ſhort account of the Arſenal was neceſſary in this place, as introductory to the next article, but it will be enlarged in the general deſcription of the public edifices of Conſtantinople.

Of the Department of the Capitan Bachi.

THE *Capitan Bachi*, or High Admiral, reſides in the Arſenal, of which he has the whole command and ſupreme inſpection. In his abſence, the *Terſkana-Amini*, or the Purveyor of the fleet, muſt reſide there. It is the duty of the *Capitan Bachi* to take care to furniſh the magazines with all the articles neceſſary for the conſtruction and equipment of the fleet, and to have a plentiful ſtock in hand. It is his fault, if this is neglected, and he would certainly be depoſed, perhaps ſtrangled, if the magazines were not always full; becauſe wood, iron, and ſails are to be had at a very ſhort notice, in the greateſt abundance, at a ſmall diſtance from Conſtantinople.

It is likewiſe his function to provide ſailors in time of war, and of theſe there ought to be no want, ſince the city of Conſtantinople alone might ſupply 30,000; and the Archipelago is full of them. Yet, during the laſt war, he was obliged to compel artizans and ſhopkeepers to ſerve on board the fleet as ſailors, which was owing to the failures of government, in not paying the wages of regular ſailors, upon former occaſions; a circumſtance which has greatly contributed to the decline of the maritime ſtrength of the empire.

Another method taken by the Porte to ſupply the want of ſeamen was, to oblige the iſlands of the Archipelago to furniſh a quota of ſhips and ſailors, according to antient cuſtom: the ſuccours which the government has a right to demand from its dependencies when a war breaks out are as follows:—Four ſhips from *Algiers*, completely armed and manned. Three from *Tripoli*. Three from *Tunis*. And from *Egypt*, twenty-four *Cajrines*, merchant-ſhips in time of peace, but in time of war turned into armed veſſels, mounting 50 guns, and having 600 men, far ſuperior, in point of bravery and ſkill in manœuvring a ſhip, to any other ſeamen in the Ottoman ſervice. However, of all theſe ſuccours, ſcarce any arrived during the laſt war, ſo little was the reſentment of an enfeebled empire to be dreaded by its dependent governments. The ſtates of Barbary made frivolous excuſes; only one *Cajrine* was ſent from Egypt; and the *Dulcignots* were the only people who had the courage or fidelity to put to ſea with a fleet in ſearch of the enemy; but they were defeated, and diſperſed by the Ruſſian ſquadron, under the command of Vice-Admiral Elphinſtone.

CHAP-

CHAPTER XIX.

Eſtimate of the Military Force the Ottoman Government can levy, in Caſe of a new War.

WE ſhall begin with the infantry, becauſe it claims the precedence of the Cavalry in Turkey.

The Janiſſaries ought to have 1000 men in each chamber, or regiment; and there are 160 chambers. Conſequently, they ought to amount to 160,000. But, as we have already remarked, that the anarchy and indolence which reigns in this corps have deſtroyed all diſcipline, ſo we muſt now obſerve, that the avarice of adminiſtration has diminiſhed their numbers. We cannot, therefore, with certainty, allow more than 700 men to each chamber, upon an average—which amounts, for 160 chambers, - - - to 112,000

The Cannoneers, who ought to be 18,000, being not ſo deficient

Brought over,	112,000
in diſcipline, or numbers, we may ſafely eſtimate them - at	15,000
The Bombardiers in time of peace are reduced to 600; but their war compliment - - is	2,000
The Boſtangis, who guard the Sultan's pavillion, muſt be -	12,000
The Mekteregis, if the Sultan takes the field, muſt amount - to	6,000
The *Serigias*, according to the revenues of the Baſhaws, ought to be 3,000, but, as all the Baſhaws, upon the breaking out of a war, make extraordinary efforts to ſhew their loyalty to the Grand Signor, they may be eſtimated, without any hazard of over-rating them, - - at	6,000
The Militia of *Grand Cairo* always amounts - - to	3,000

MARINE TROOPS.

The number of *Levants* or marine ſoldiers cannot be exactly aſcertained, becauſe it depends on the number of ſhips that are put into commiſſion; but as there are ſeldom leſs than 40 ſhips of the line ready for ſea, we ſhall	156,000

give

Brought over,	156,000
give them the moderate compliment of 800 Levants for each	32,000
The *Caravalles*, or frigates, are commonly about 20, and their compliment for each is 300 men	6,000
The galleys are 40, and 150 men to each - - -	6,000
The *Galliots* and *Carjiabares* 100, carrying 60 men each -	6,000
Total of Infantry,	206,000

CAVALRY.

The *Spahis*, upon occaſions, as they diminiſh but little, may be reckoned - -	10,000
The *Zaims* and the *Timariots*	123,570
The *Gebeſis*, or *Cuiraſſiers*	18,000
The *Segbans*, who, like the Serigias in the infantry, are provided by the Baſhaws, will increaſe for the ſame cauſes, we may, therefore, compute them, according to the revenues of the Baſhaws, - - at	4,000
The *Moulagis*, reckoning 20 Beys with three Tails to take the field, as each Bey is obliged to furniſh 300, make	6,000
	161,570

The

Brought over,	161,570
The *Geomellis*, or Volunteers, by the experience of paſt times, will amount at leaſt - - to	5,000
The cavalry of the Tartars, on a moderate computation, - -	60,000
Total of Cavalry,	226,570
Total of Infantry,	206,000
Total amount of the Military force of the Ottoman Empire,	432,570

But, as it is evident, from their different deſtinations, that this immenſe body of military men cannot form one ſingle army, we muſt make the neceſſary deductions, in order to ſee what land forces the Grand Signor can bring into the field, to face an ambitious enemy, who is making daily incurſions into his dominions, and is diſmembering the Ottoman empire by piece-meal, while the Chriſtian princes of Europe ſeem totally unconcerned, not conſidering that the Empreſs of Ruſſia, if ſhe is ſuffered to go on as ſhe has begun, will aſſuredly gain that univerſal monarchy in Europe, to which Louis XIV. of France aſpired, and to prevent which the blood of millions was ſhed, and many of their treaſuries were exhauſted.

Should this imperious woman once get poſſeſſion of Conſtantinople, and make it the ſeat

ſeat of government for the Ruſſian empire, the infatuated Engliſh nation will bitterly repent the bad policy of having ſent to Ruſſia her moſt ſkilful ſhip-builders, and one of her beſt naval officers, to command her fleet. Already has this impolitic ally had a proof of Ruſſian ingratitude, in the firm ſupport given by the Empreſs to the famous armed neutrality.

Deduction of the Marine forces	50,000
Of the conſtant guard for Conſtantinople - -	20,000
For guards and garriſons in the other cities and fortreſſes of the empire -	100,000
	170,000
Total remainder to take the field* - - -	262,570

If the Sultan commands the army in perſon, or even if the Grand Vizir heads it, the number of men is conſiderably increaſed, becauſe they are followed by the cavalry uſually

* The reader is deſired to compare my whole account of the military eſtabliſhment of the Ottoman empire with the very imperfect hints on the ſame ſubject, by Sir James Porter; and to remember that ambaſſadors from foreign princes are the leaſt likely of any perſons reſiding at the Porte to obtain true information reſpecting the Turkiſh government. Sir James himſelf acknowledges this. "It is extremely difficult to come at information in Turkey—enquiries diſguſt." *Obſervations*, &c. p. 2.

uſually in the ſuite of adminiſtration, and by large bodies of artizans from the capital; this mixed multitude amounts at leaſt to 50,000 horſemen, but they augment the number, without adding to the ſtrength of the army, for which reaſon I do not bring them into my calculation.

That I may leave nothing unnoticed, which may give my reader any ſatisfaction on ſuch a curious ſubject, I here ſubjoin the order of battle, as I copied it from the memoir of the Grand Vizir, whom I had the honour to ſerve, as ſecretary, in the reign of the late Sultan.

ORDER OF BATTLE.

TWENTY thouſand Janiſſaries, armed with muſquets and ſcimitars, and the two *Baſhaws* of Aleppo and Damaſcus, with the troops of their reſpective provinces, have the honour to form the van guard.

The Beglier-bey of Romelia, with his *Sangiachs*, and their troops, cover the left flank.

The Baſhaws of *Caramania* and of *Erzerom*, with the *Spahis-Oglans* of the red enſign, form the right wing.

The Baſhaws of *Diabekir* and of *Kars*, with the Spahis, form the left wing.

The

The other Baſhaws file off to the right and to the left, according to their precedence, and the four moſt antient (which is always regulated by the dates of the conqueſt of their reſpective provinces) are poſted in the rear.

It is in the centre of this rear-guard that the Sultan has his pavilion fixed, and he is attended by his pages, and a band of muſic, who keep playing inceſſantly during the battle. The Sultans do not now incumber themſelves, as formerly, with the burthen of their *harem*; having obſerved likewiſe, that the campaign has generally been unfortunate when the Sultanas accompanied them to the field, they only take about half a dozen girls from the ſlaves, who have no attendants.

The Perſian monarchs ſtill carry along with them their whole court of women.

In fine, the parade and luxury of the Orientals in their armies is a fatal intoxication.

Not leſs than 40,000 men are ſolely employed, when the Grand Signor is with the army, to guard his tent and the royal ſtandard. They take no part whatever in the battle, except the enemy makes a direct attack upon their quarter, when they either defend the perſon of their ſovereign in action, or aſſiſt him in taking to flight. If the

the Turks would but obſerve in part only the œconomy and diſcipline they have ſeen in the armies of their enemies, the fall of their empire might be at a greater diſtance than it ſeems to be, in their preſent circumſtances.

CHAP-

CHAPTER XX.

Of the General Political Syſtem of the Turks.

IT has always been a difficult undertaking to endeavour to give a juſt idea of the political ſyſtem of monarchical governments, becauſe they never adhere ſtedfaſtly to any regular principles, the whole depending commonly upon the caprice of the ſovereign, or the private intereſts of thoſe who ſurround him. And ſo fond are monarchs of that power, which makes their will and pleaſure the ſupreme law, that it is rather dangerous for an author to write his ſentiments upon deſpotiſm, even in countries where the authority of the prince is controuled by the laws of the land. However, this conſideration ſhall never oblige me to ſacrifice truth at the ſhrine of adulation.

The hiſtory we are writing is that of Turkey, a hiſtory which abounds with melancholy inſtances of the moſt unjuſt and bloody wars, and of the moſt aſtoniſhing revolutions in kingdoms, proceeding from the ſlighteſt cauſes; the wantonneſs and caprice of princes, or the paſſions of miniſters. Indeed, we are obliged to confeſs that

that miniſters have moſt frequently been the perverters of the good intentions and of the rectitude of heart of their ſovereigns*. If then the freeſt monarchical governments are liable to a violation of the beſt political maxims, if they are ſubject to unforeſeen changes of ſyſtem, and to the political irregularities of the moſt wild, and ſometimes of the moſt ridiculous ideas of miniſters, how can it be expected, that a deſpotic monarchy, ſuch as the Ottoman, where the property, and even the lives of the ſubjects are at the mercy of the ſovereign, ſhould have any fixed principles of government. This being granted, no perfect ſtate of the political ſyſtem of the Porte can be given; but we have had better opportunities than other writers to diſcover the ſecret ſprings of many public tranſactions, and what came to our knowledge on the ſpot, during a reſidence of many years, ſhall be faithfully communicated.

* The author had not been in England three days before he wrote a long letter to Lord North, then Firſt Lord of the Treaſury, and reputed prime miniſter, on the extravagant folly of continuing a war with the American colonies, charging him home with having perverted the judgement of a humane and pious king, and exhorting him to put a ſpeedy end to it. It was written in the French language, and the effect it produced was, that our liberal minded Greek heard no more of a plan he had preſented to the Maſter-General of the Ordnance, for an improvement in the ſervice of our Artillery, though experiments had been tried at the Tower, which confirmed the utility of his communications.

communicated. But, before we proceed, it may be neceſſary to refute Sir James Porter, who, in oppoſition to moſt other writers on the government of Turkey, after a reſidence of fifteen years at the Ottoman court, in the character of a Britiſh miniſter, has taken great pains to convince his countrymen, that the Turkiſh government is not deſpotic. The firſt outline we ſhall preſently give, will evince the contrary; in the mean time, let us examine his proofs; the ſtrongeſt inſtance he gives, is of an old woman refuſing to part with her houſe, which the miniſtry wanted to pull down, in order to enlarge a ſquare after a fire. Upon her perſiſting in the refuſal, the Sovereign told the Vizir, "It could not be done, it was her property;" but if the ſame Sultan could have ſent for her head, and the heads of all her relations, and they ſhould have been laid at his feet in a few hours, without any crime imputed or divulged, I apprehend little ſtreſs could be laid on his not ſeizing upon her houſe. The power was not wanting, but ſecret motives, unknown to Sir James Porter, might render it impolitic at that time. Certain it is, that heads are taken off in Turkey with as little ceremony as an Engliſh gardener would cut off a parcel of cabbages from the ſtalks, and that without any apparent reaſon. Nay, if this was not the caſe occaſionally, in the

Seraglio, in the city of Conſtantinople, and in the provinces, revolutions would happen more frequently than in the former periods of the Turkiſh hiſtory. Is it neceſſary to add more, to convince an impartial reader, that the Ottoman monarchy is one of the moſt deſpotic upon earth? Yes, by reſuming the thread of my hiſtory, I ſhall be enabled to give a more ample illuſtration of this propoſition.

The Turkiſh government, properly ſpeaking, is a ſyſtem of ſlavery; it is an empire of ſlaves, in which none are freemen but ſtrangers who travel to it, or reſide in it, for affairs of commerce, for pleaſure, or curioſity; and who are either under the protection of the miniſters of their reſpective countries, or of powerful alliances, treaties of commerce, or the ſecure guarantee of Turkiſh ſelf-intereſt, all of which cauſes contribute to exempt foreigners from thoſe violent acts of power which the Ottoman government exerciſes upon its native ſubjects.

The Grand Signor is always the ſon of a ſlave, by the mother's ſide. The brothers, the ſons, the nephews, and all the relations of the reigning monarch are ſhut up in a kind of priſon, where ſome of them are ſtrangled; and others are immured, till they are called upon, by a vacancy, to aſcend the throne. All the perſons belonging to the

Seraglio

Seraglio are enſlaved within its walls for thirty or forty years, before they are ſuffered to leave it, and then only a few, in proportion to the totality, are releaſed, to be promoted to offices in the government. The women, a very few excepted, are ſhut up for life in a priſon, which differs only from others, by its ſplendour and extent. The major part of the perſons who enjoy poſts of honour and emolument throughout the empire, though born free of Chriſtian parents, were either ſeized by violence, or ſtolen in their infancy, and ſold as ſlaves to the Seraglio. The private individuals are almoſt all the ſons of female ſlaves, and the brothers of a family are generally ſlaves to each other, uſually the younger to the eldeſt. All theſe perſons then, either born or educated as ſlaves, may be promoted to the governmentof the empire; yet, ſo uncertain is this proſpect, that no Turkiſh parent ever thinks of inſtructing his ſons in the art of government; on the contrary, they give them the education they themſelves have received; and in this manner Sultans aſcend the throne, and miniſters hold the reins of government in this vaſt empire, deſtitute of every idea of the principles of political wiſdom. Let us add to all this, the abſolute power of the ſovereigns, who, although they have ſometimes hardly common ſenſe, can with a ſingle word paſs a

law, which is irrevocable, and the violation of which infallibly coſts the offender his head. Virtue, or true merit, is very rarely rewarded by them, while buffoonery and vices daily pave the way to the higheſt employments in the empire. The miniſters are frequently changed, and this occaſions a confuſion of all political ideas, and the groſſeſt abſurdities, becauſe the ſucceſſors are always obſtinately determined to annul every regulation of their predeceſſors in office, from a firm perſuaſion that their own will be better.

Under all theſe unfavourable circumſtances, however, we ſhall find ſome political arrangements, founded in cuſtom and practice rather than upon political maxims, which merit our attention; and others, which, if tranſported to ſome Chriſtian countries, would greatly improve their internal adminiſtration of government. There are ſix general objects comprehended under the idea of a well regulated government, and I ſhall treat of theſe in the order in which they are conſidered and adminiſtered in the Ottoman empire.

Firſt, with reſpect to public œconomy, it muſt be allowed, that all the foreſight and prudence that can be wiſhed for, in the moſt civilized and beſt governed countries, is obſerved in Turkey. A readineſs to receive, and great care to guard and preſerve the

public money, is the character of the Turkiſh miniſters of the finances, and they have likewiſe an adroitneſs peculiar to them, of impoſing taxes that will not give diſguſt, and an inconceivable alertneſs in ſuppreſſing them, the moment any popular diſcontent appears. But, to counterbalance this act of prudent policy, there is another of cruelty and injuſtice, which is not practiſed in any other nation. The Sultan is univerſal heir to the effects of his deceaſed ſubjects, and unleſs he thinks proper, he will only leave the eldeſt ſon ſufficient for common ſubſiſtence; in this caſe, then, his brothers and ſiſters become ſlaves; it is true, this cruel law is not always enforced, but it is nevertheleſs a fundamental right of the ſovereigns. Though this ſtretch of deſpotiſm has the appearance of œconomy, as the value of the effects is paid into the public treaſury, yet its principal object is the ſupport of the arbitrary power of the monarch: for the right is ſeldom exerted except the deceaſed perſon was very rich, or held a conſiderable office under the government. The Ottoman ſovereigns know very well that great riches enable men to form powerful parties, to make dangerous connections, and to attempt revolutions, if they happen to be diſaffected. It is for this reaſon principally, that they ſeize upon the effects of rich Baſhaws, after their deceaſe, that their ſons may not ſecure

themſelves, by means of their numerous adherents, in their father's government; and they generally take other means to reduce the wealth of the Baſhaws while living, when they are afraid to remove them. There are likewiſe amongſt the Mahometans, as well as the Chriſtians, a ſet of men who fancy themſelves born ſuperior to the reſt of the human race, by inheriting noble blood; and ſuch men in deſpotic governments are greatly to be dreaded, on account of their ambitious ideas: the Turkiſh ſovereigns take care to leave the noble heir little more than the rich blood that flows in his veins for his ſupport; that they may not, by their riches and nobility united, form a confederacy to preponderate againſt the power of the monarch.

One very ſingular method is taken by the Sultans to reduce the great riches of the Baſhaws, of whoſe influence in the empire they are become jealous; that is, to marry them to their own daughters, ſiſters, or neices, by compulſion, for they dare not refuſe the propoſal of being ſo nearly related to the ſovereign; and they are under a neceſſity, according to eſtabliſhed cuſtom, to make very rich preſents to the intended bride, and after the marriage they muſt maintain their wives in a manner ſuitable to their imperial rank. This ſucceſsful method of draining their purſes, likewiſe gives a different

a different turn to the ambition of theſe dangerouſly great men; inſtead of being at the head of parties in oppoſition to the Sultan, they warmly eſpouſe the intereſt of their auguſt relation, and are the chief ſpies on the conduct of other Baſhaws not in the ſame circumſtances, to prevent their ſeditious intrigues. Thus a princeſs is diſpoſed of without expence, which is an article of œconomy, and the tranquillity of the ſtate is at the ſame time ſecured. As a further proviſion likewiſe againſt hereditary ſucceſſions to nobility, the children of ſuch marriages are excluded by law from riſing to any great office under the government.

Many of theſe princeſſes have been married to fourteen or fifteen ſucceſſive Baſhaws. For, as the principal object of the Porte is to deſtroy that powerful influence in the provinces which exorbitant wealth creates, the Sultan obliges a Baſhaw of ſeventy or eighty years of age, to marry a princeſs hardly two months old, the huſband, in this caſe, is obliged to be at the expence of her maintenance, and that of her houſehold. He dies perhaps after a few months, and the princeſs is transferred by marriage to a ſecond Baſhaw, older and more infirm than the firſt, and thus ſhe paſſes from huſband to huſband; ſo that in the courſe of twenty years ſhe may very eaſily have been the

widow of a dozen huſbands whom ſhe has never ſeen, and when finally ſhe is arrived at an age to be actually united to a man, then they give her a huſband to whom ſhe is delivered, and with whom ſhe reſides conſtantly, like other wives. Theſe ladies are called Sultanas, and during the premature marriages we have mentioned, a hotel is provided for them, in which they live apart from the Porte, but it muſt always be either in Conſtantinople, or its environs.

Another political maxim of an œconomical nature is, the frequent changing of the principal officers of ſtate. For, upon every appointment of a new officer, and upon his promotion to a higher poſt, he is obliged to make very conſiderable preſents to the Sultan, and the ſhort duration of theſe miniſters in their employments does not permit them to adopt any ideas adverſe to that blind obedience and ſlavery which is the ſupport of deſpotiſm. Beſides, theſe miniſters, to indemnify themſelves for the great diſburſements they have made in preſents, at their acceſſion to office, and upon their promotion, are obliged to oppreſs and rob the people they govern; and this has an admirable tendency to accompliſh one principal end in the political ſyſtem of the Ottoman monarchs; which is, to depreſs and break the ſpirits of the people, eſpecially in the provinces, by frequent vexations

tions and extortions, that they may be accuſtomed to bear the yoke of ſlavery without murmuring. And œconomical purpoſe is likewiſe in view, by the connivance which the Porte gives to the governors of provinces to plunder them. It is well known, that no bounds can be preſcribed to the inſatiable love of riches; when, therefore, ſome of the Baſhaws of provinces and their Sangiachs have gone too great lengths in order to amaſs money rapidly, under the apprehenſion of being removed, they are indeed effectually removed, by taking their heads from their ſhoulders, and the Sultan at once demonſtrates his love to the poor ruined people, by this act of apparent juſtice, and fills his coffers by the ſeizure of the immenſe riches of the criminals.

Upon two occaſions only are the governors of provinces thus ſacrificed; the firſt is, when the poor people can no longer endure their tyranny, and are ready to revolt. The ſecond is, when the imperial treaſury is empty. The cruelty of this conduct cannot be denied, but it muſt be confeſſed, that in a deſpotic government it is the moſt refined policy. For the prince, by means of his governors, who are ſo many commiſſioners and agents to collect money for him in all parts of the empire, plunders his ſubjects without any appearance of injuſtice, ſince he puniſhes with death thoſe who have

have incurred his diſpleaſure by their too great rapacity; and having always a bank in reſerve, by cutting off the heads of a few Baſhaws, he can eaſily preſerve the affections of his ſubjects at Conſtantinople, the ſeat of his government, by aboliſhing any taxes impoſed on the inhabitants, the moment they are found to occaſion diſcontent.

The *ſecond* branch of the Ottoman ſyſtem of politics reſpects the intereſts of the ſtate at home and abroad. No people ever poſſeſſed the art of diſſimulation, or (in the more courtly ſtile of Cheſterfield) of *ſimulation*, to a greater degree of perfection than the Turks of the preſent day. They know how to make an opportune ſacrifice even of their moſt darling paſſions, pride and avarice, to their political intereſts. They have a peculiar adroitneſs in diſcovering with whom it is neceſſary to preſerve peace, with whom alliances ſhould be formed, where it is proper to act without negociating, and where fair words are to be uſed without meaning; in ſhort, they are complete maſters in every political ſituation of the when, and the how; of publicity and ſecrecy, thoſe grand ſprings of miniſterial operations. It is an abſurd idea, too generally entertained, that the Turks are choleric and untractable, on the contrary, when it ſuits their purpoſe either as a nation, or as individuals, no people are more pliant; they will even ſubmit to the groſſeſt

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inſults to gain a favourite point or an important object; and of the truth of this obſervation we ſhall give ſome ſtriking inſtances in their conduct towards the Ruſſians, before we cloſe theſe ſheets.

They have the addreſs, on the ſubject of public affairs, to publiſh juſt what they think proper to amuſe the people, and to blend truth with falſehood ſo artfully, that it is hardly poſſible to diſcover the deceit; thus, deluded, at ſeveral periods of the Ruſſian war, they believed they were in the arms of victory, and in the moment of triumph, when they were almoſt ſurrounded by the enemy, and defeated in every quarter.

We have already deſcribed the wretched ſtate of their military; to the bad execution then of the beſt concerted plans in the Ottoman cabinet we may fairly attribute their misfortunes in the laſt war; for no nation upon earth can ſurpaſs them in the knowledge of the proper circumſtances under which a war is to be commenced, in what manner to direct its operations, and when the critical moment is arrived to terminate it by the beſt peace that can be obtained. It is probable, however, that ſome French hiſtorian may diſpute this point with me, and refer me to the Engliſh to decide the preference in favour of the French ſtateſman.

The Ottoman cabinet ſpares neither pains nor expence to acquire an intimate knowledge

ledge of the views and intereſts of all the Chriſtian powers of Europe. And having ſcarcely any public miniſters at their reſpective courts, it is remarkable, that they obtain earlier and better intelligence from their ſecret emiſſaries, than is at any time received or tranſmitted home by the whole *Diplomatique* corps. A memorable proof of this was given at Conſtantinople, upon the death of the late King of France, Louis XV. The Grand Vizir notified this event publicly, five days before the courier from France brought the intelligence to the Marquis de St. Prieſt, the French ambaſſador at Conſtantinople. Theſe emiſſaries are either Greeks or Jews, and they find the means of conveying intelligence to the Porte much ſooner than any miniſter. The policy of the Turks in this article is admirable, for the dignity of the Sultan is never committed by any act of theſe emiſſaries, whereas, if a declared miniſter receives an inſult, his royal maſter is obliged to reſent it, or, if he commits any groſs error at the court to which he is ſent, his maſter muſt be reſponſible. Such emiſſaries, likewiſe, mix freely with the people, without being noticed, and thereby gain information which would never be given to an avowed miniſter; finally, public œconomy is regarded in the employment of theſe ſecret agents, by avoiding all that idle pomp and uſeleſs parade attendant upon ambaſſadors

ambaſſadors, and their numerous retinue. I have only to add, that ſo well ſerved is the Porte by theſe agents, that I have actually ſeen upon the Vizir's table exact liſts of the military forces of the moſt potent Chriſtian princes of Europe; calculations of the utmoſt amount of ſhips and troops they could poſſibly aſſemble for particular purpoſes; details of their reciprocal miſunderſtandings; intereſting anecdotes of the internal adminiſtrations of their reſpective governments, and delineations of the ruling paſſions of their prime miniſters.

What ſhall we ſay then of a court ſo well informed, where the major part of the men are ſoldiers, and where the want of ſucceſs in the commanders of armies and fleets is puniſhable by the laws with death; in fine, whoſe meaſures are ſo well concerted before they commence a war; when we ſee its empire haſtening to its diſſolution? but that deſpotiſm and avarice on the part of the rulers, and cowardice and indolence on the part of the people, uniting with ſuperſtition and voluptuouſneſs, are undermining its foundation. It is poſſible, however, that in a country where every man may enroll himſelf a ſoldier if he chooſes it, and thereby acquire great privileges, ſome man of genius may ſtart up, and availing himſelf of the docility and flexibility of his countrymen, under their preſent circumſtances, may train

train them, and lead them to victory, to conqueſt, and to deliverance from the dreaded yoke of the Ruſſians.

A change of ſyſtem in the government of any provinces they may hereafter take, or recover from the enemy, will be abſolutely eſſential to the reſtoration of the Ottoman empire to its priſtine glory, if it be not too late. Hitherto they have ſhewn themſelves totally ignorant of the methods taken by civilized nations to ſecure their conqueſts. They have obliged the inhabitants of the provinces they have conquered, that were at a great diſtance from the ſeat of the empire, to remove into more interior provinces, and to ſubmit to the ſupreme governors of them, leaving their own depopulated and uncultivated: this piece of Turkiſh policy had two objects: the firſt, to prevent revolts; the ſecond, that the enemy might be diſcouraged, and not attempt to recover them, by the dread of marching an army into a province where they could not find ſubſiſtence, and might periſh for want of food and quarters. On theſe principles it is likewiſe obſervable, in the Turkiſh annals, that after they had made the conqueſt of any conſiderable provinces, they were ever moſt ready to negociate a peace, becauſe they wiſhed to have time to remove the old inhabitants, and to eſtabliſh a native population in them; but in this they have committed a great error;

error; it would have been much better policy to have allured the old inhabitants by mild treatment, and proper encouragement, to ſubmit voluntarily to the laws, cuſtoms, and manners of their new maſters.

The *third* article of domeſtic policy is to ſecure a conſtant ſupply of the neceſſaries and conveniences of life on eaſy terms. Upon this head, the Turkiſh government merits much praiſe for its ſtrict attention to the articles of proviſion, of which there is always a very great abundance at Conſtantinople, notwithſtanding the immenſe number of its inhabitants, exceeding that of any other capital city in Europe. The markets are daily ſupplied, not only abundantly, but on more moderate terms than in any other city; and the variety is ſo great, that the moſt luxurious appetite may be eaſily gratified. For this purpoſe, the government takes care to keep up a good underſtanding with all thoſe places from whence proviſions, or other conveniences of life, are brought to Conſtantinople: they will ſuffer indignities, outrages, and even ſeditions, without reſentment, from the Tartars of the Crimea, becauſe they furniſh the city with vaſt quantities of proviſions, forage, &c. It is for the ſame reaſon the Turks are ſo careful to preſerve to themſelves the navigation of the Black-Sea. And on this account, likewiſe, they have made

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uſe of ſo many ſtratagems, and expended ſuch prodigious ſums, to gain over the *Coſſacks* to their allegiance. It muſt be obſerved, however, that there has not been the ſame plenty of proviſions at Conſtantinople ſince the war with the Ruſſians; and that the prices of moſt articles have been conſiderably augmented. And undoubtedly things will be ſtill worſe, from the revolution that has juſt taken place; for if the Ruſſians quietly keep poſſeſſion of the Crimea, monopolies of proviſions, which the Turks ſtrictly prohibited, will take place, and the inhabitants of Conſtantinople will no longer live at their eaſe; the dearneſs of proviſions may occaſion inſurrections and emigrations: this, then, is another great ſtride that the Empreſs of Ruſſia has taken towards facilitating the ſubverſion of the Ottoman power in Europe.

The *Laws* we may regard as the *fourth* grand object in every ſyſtem of government. In all other nations they are the foundation and pillars of juſtice, by which univerſal tranquillity and good order are eſtabliſhed. In Turkey they ſeem to have a very different object. Appearances are the ſame, but the mode of adminiſtering the laws is as different from that of other ſtates as the effect it produces. The diſpenſation of the Turkiſh laws, inſtead of maintaining juſtice and equity, tends only to ſupport the three principal

principal objects of the Turkiſh polity; which are the abſolute power of the prince, the oppreſſion of the people, and enriching the imperial treaſury. All law proceedings in Turkey are reduced to the depoſitions of witneſſes, no other proofs avail; and witneſſes are to be purchaſed at every price. The government is not inſenſible that ſuch a method is ſubverſive of all equity; but it knows at the ſame time, that it is well adapted to the ſupport of unlimited authority, and of the caprice of the ſovereign and his miniſters. The judge always has it in his power to declare which are falſe, and which are true witneſſes; this opens the door to private intereſt; for the beſt witneſſes are generally thoſe whoſe employers can make the richeſt preſents to the judge; and when the partiality and oppreſſions of thoſe judges have filled their coffers, the people are ſtirred up by ſecret agents to carry their complaints to the foot of the throne, where the ſovereign moſt graciouſly condeſcends to open the imperial treaſury to receive the riches they have amaſſed, as fines for the falſe judgment they have given, and to appoint new judges as venal as their predeceſſors. Fortunately for the diſmiſſed judges, they belong to a corps dreaded by the Sultans, and therefore they are permitted to wear their heads in obſcurity, the remainder of their lives.

The *fifth* maxim in all well-regulated governments is, to excite emulation by rewarding meritorious actions in every line of public ſervice. The experience of ages has proved in every country, that however diſintereſted men may appear, they ſeek ultimately ſome reward or other for their labours, and the recompenſe muſt be ſuited to their ruling paſſion. The hope of reward has raiſed up heroes, ſtateſmen, and legiſlators in other countries; in Turkey the rewards for the greateſt ſervices are ſo trifling, that they cannot be productive of ſignal exertions either of bravery or ingenuity. If a perſon of mean condition has rendered an eſſential ſervice to his ſovereign, or to the public, it is either totally paſſed over in ſilence by the adminiſtration, or a ſum of money is given him, ſo trifling that it cannot be called a reward. If a perſon of rank has performed any ſignal exploits, the Sovereign himſelf clothes him in a rich pelice, and gives him a ſcimitar. He may likewiſe hope to riſe in rotation, or by ſeniority, to ſome office in the treaſury; in the civil, or in the military eſtabliſhment of the empire. It muſt be acknowledged, however, that theſe trifling preſents are eſteemed by ſome of the Turks as much as the higheſt titles of nobility, or the ribbons and penſions granted by Chriſtian princes, as the rewards of public ſervices.

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And as the Ottoman ſyſtem of politics is calculated to extirpate nobility; theſe ſubſtitutes have been invented, to gratify the vanity of the human mind. In a word, the youth who are educated in the Seraglio are taught from their infancy, that the moſt implicit obedience to the will of their ſovereign is the eſſential qualification of a good ſubject. To this doctrine they ſet no bounds, for they will ſuffer death with the greateſt reſignation, believing, as an article of religion, that they ſhall be inſtantly tranſported to Paradiſe, as a reward for their blind obedience to the will of the Grand Signor. No wonder, therefore, if men ſo prejudiced in their education ſhould, if they ſurvive the day of battle, in which they have diſplayed ſignal valour, be amply ſatisfied with ſuch a perſonal mark of royal favour as the inveſtiture of a pelice, and the preſent of a ſcimitar mounted with precious ſtones.

It is upon the principle of this unlimited obedience, that all perſons employed in the ſervice of the monarch, even the Grand Vizir himſelf, are diſtinguiſhed by the appellation of *Cola*, that is, ſlave to the Grand Signor; and theſe people as heartily deſpiſe the name of ſubjects, as the Chriſtian nations do that of ſlaves. A *Cola* in Turkey may inſult a common ſubject with impunity, for the latter dare not complain. To a

mind occupied with theſe ideas, the moſt trifling preſent from the prince is conſidered as a gift from Heaven, paſſing through his ſacred hands. In fact, they give the Sultan divine titles, for they call him God upon earth, the ſhadow of the Deity, &c.

Moſt of the Mahometan doctors, the expounders of their law, have declared, and continue to declare, that the ſovereign is above the laws; and that he may revoke his promiſes, and even his oaths, when he diſcovers that they are prejudicial to his abſolute power, and unlimited will. At the coronation of each monarch, he ſwears that he will be the defender of the Mahometan religion, of its rites, cuſtoms, and ceremonies; and of all the laws of Mahomet. Yet the ſame laws, according to thoſe doctors, declare the monarch to be the only true, infallible interpreter of them.

But it muſt be acknowledged, that other more learned and independent doctors of the Mahometan law refuſe to acknowledge the power of the Sovereign to judge and decide upon matters belonging to religion; and they make uſe of nearly the ſame arguments which the Romiſh theologiſts urge againſt the imperial and royal authority.

The following anecdote reſpecting this ſubject merits our attention. In the reign of Sultan *Oſman*, a Mufti, in giving judgment upon an affair which belonged to religion,

religion, made uſe of words ſimilar to thoſe of the Popes of Rome, to expreſs his divine authority and infallibility. But when the ſentence was preſented to that excellent monarch he annulled it, ſaying, "I will not be a ſchiſmatic, by acknowledging two Popes. I know there is one at Rome, but I will not allow of another at Conſtantinople."

With reſpect to temporals, all the doctors maintain that the power of the Sultans is abſolute. And the Sultans make uſe of this deciſion againſt them, as well as the reſt of their ſlaves and ſubjects.

The puniſhment of crimes is the *ſixth* and laſt object in the political ſyſtem of the Turks; with which we ſhall conclude this diviſion of our hiſtory. It is ſcarcely poſſible to give credit to the ſeverity of the puniſhments inflicted in Turkey, or to the rapidity of executing them. The Turkiſh government hardly makes any diſtinction of offences; for they puniſh equally with death thoſe violations of the laws, however trifling, which happen through negligence or inattention, as well as the moſt atrocious crimes. A conduct ſo arbitrary and cruel muſt frequently be unjuſt. However, in an empire founded upon ſlavery and rapine; of ſuch immenſe extent, and governed more by caprice, than by fixed principles of policy and juſtice, this extreme ſeverity is become,

at the preſent time, almoſt eſſential to its preſervation. The frequent changes of the governors of provinces, and of other great officers of ſtate, civil and military, who are generally promoted to them to anſwer the particular views of the Sultan, or of the Grand Vizir, without any regard to abilities or merit, is the fruitful ſource of many evils in the body politic, which they endeavour to remedy by frequent and ſudden executions. Nothing can be more tyrannical than this ſyſtem; but undoubtedly it has often prevented revolutions.

With reſpect to the military, the ſame ſeverity being extended to every rank of officers, it is remarkable that inſtances of cowardiſe or miſbehaviour in the Turkiſh commanders of armies have been very rare; on the contrary, that ſlaviſh principle, the dread of puniſhment, has made them perform the moſt heroic actions. The rigour of the laws, and the certainty of being put to death with very little ceremony for violating them, affects all orders of men throughout the empire. It obliges thoſe who hold public offices to be attentive and diligent in the diſcharge of their important duties, and it produces in the maſs of the people that humility and moderation which is not to be met with in the common people of any other country.

In fact, it is very aſtoniſhing, that in ſo large and populous a city as Conſtantinople, inhabited by perſons of different nations and of different religions, a murder or a robbery is ſcarcely ever committed: it, therefore, moſt aſſuredly owes its public tranquility and good order to the regulations of its police, which we ſhall notice under a ſeparate head, and to the certain and ſpeedy execution of criminals.

The *Grand Vizir*, the *Capitan Pacha*, the *Agha* of the Janiſſaries, and the *Boſtangi-Baſhaw* are the only miniſters who have the right of inflicting condign puniſhment, each in their reſpective departments. But the Grand Vizir is abſolute, in this particular, over all manner of perſons whatever, including even the other miniſters juſt mentioned; for he is the executor of the ſupreme will of the Sultan, unleſs he chooſes to draw the ſword of juſtice, or rather the bloody poignard himſelf; a circumſtance which frequently occurred in the early periods of the Ottoman hiſtory, but of which we have no inſtance in our day, the Turkiſh ſovereigns having imitated the example of the Chriſtian princes, by throwing the burthen of every act of cruelty and oppreſſion upon the broad ſhoulders of their miniſters, or political porters. The inferior officers of juſtice may inflict pecuniary puniſhments, impriſon, and chaſtiſe by

corporal pains; even the Greek Patriarch is permitted to order the baſtinado to be given to the Greek ſubjects for common offences, and for the more flagrant to ſend them to the galleys.

The modes of execution in Turkey, not practiced in the Chriſtian nations of Europe, are, impaling, ſuffocation, and ſtrangling; but of late years, beheading with the ſcimitar is the moſt prevailing; and with reſpect to great men, and upon ſudden emergencies, after the fatal mandate is iſſued, it is executed in the moſt ſpeedy manner; the executioners frequently come upon him by ſurprize in his houſe, or in his garden, or on the highway, and according to his ſituation diſpatch him, ſometimes laying him acroſs the knees of one, while another ſtrikes off his head at a blow; at others, as he is ſitting upon his ſofa, ſmoaking his pipe, or taking his coffee, off goes his head, when ſuch a cataſtrophe was leaſt ſuſpected; the warrant having been ſhewn to his attendants by the executioners in their way to his apartments, and the dread of their own ſafety impoſing profound ſilence and implicit obedience. In caſes of reſiſtance, which proceeds only from the unfortunate victim himſelf, or perhaps from the zeal of ſome devoted ſlave near him, a horrid mangling execution enſues; the executioner, who has made himſelf expert

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at his office, by almoſt daily practice for years, in throwing up apples into the air, and cutting them in halves as they deſcend, aims at the neck as well as he can, but miſſing his mark, makes dreadful havock in deſtroying his victim.

Having now given a clear idea of the Turkiſh ſyſtem of policy, chiefly confined to the internal adminiſtration of government, the next ſubject meriting our attention will be a conciſe view of the external politics of the Porte, exhibited in its preſent conduct with reſpect to the different princes or ſtates of Aſia and Europe, and we ſhall begin with the firſt.

Of the political Conduct of the Turks with Reſpect to the Perſians.

THE *Perſians*, the *Mogolais*, and the *Uſbeck-Tartars*, are the Aſiatic nations whom the Turks reſpect, fear, and hate. The Perſians, on account of the extent of their empire, their numerous armies, and the difference of their religious opinions, being conſidered by the Turks as heretical Mahometans, are the moſt abhorred, but they are not ſo much dreaded at preſent, becauſe the Turks are fully convinced that the inteſtine troubles of Perſia will not permit them to unite their forces againſt a foreign

foreign enemy, and likewiſe, becauſe they perceive that other powers have their views upon the Perſian empire, perhaps to diſmember it, in the ſame manner as the kingdom of Poland.

Formerly, no people upon earth were ſo formidable to the Turks as the Perſians, and for various reaſons. The firſt, and the moſt material was, that extreme averſion the Ottomans always had to enter Perſia, or to march an army to its confines, in order to carry on a war againſt them. The very great length and badneſs of the road from Conſtantinople to Bagdat, the laſt capital town of the Ottoman empire, on the frontiers of Turkey; the inclemency of the climate, which is fatal to all ſtrangers; and the ſcarcity of proviſions in extenſive and fertile provinces deſtitute of inhabitants to cultivate them, combined with other ſimilar circumſtances, convinced them, by experience, that very few of their men ſurvived a campaign. In a word, it is the univerſal grave of all foreign troops.

The very great extent of country between *Caſtarta* and *Baſſora* was another obſtacle to the Turks in their wars with the Perſians; for they were obliged to keep ſeveral armies in the field at a time, which occaſioned enormous expences, and exhauſted the imperial treaſury, by ſubverting its ſyſtem of internal œconomy.

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The revenues of the ſtate likewiſe ſuffered conſiderably, by the interruption of the paſſage of the caravans of *Perſia*, *Baſſora*, *Bagdat*, *Moſſul*, *Diarbekir*, and *Orfa*, which being always loaded with rich merchandiſes, pay conſiderable duties to the Turks, upon entering their dominions.

The victories of the celebrated Kouli-Khan, and of *Korim-Khan*, alſo gave them fatal proofs of the power of the Perſians, when they had no domeſtic diviſions. Even the conqueſts they might make in Perſia muſt be at ſuch a diſtance from the ſeat of government, that they could not long keep poſſeſſion of them.

Finally, religious cauſes always did and ſtill continue to operate againſt a war with the Perſians, and have more than once produced a ſudden peace ſoon after the commencement of a war. The Turkiſh government are well apprized that many of their ſubjects are of the ſect of Ali, the prophet of Perſia; amongſt theſe, there are ſome who hold conſiderable employments, and others who may happen to command armies; and the inhabitants of almoſt all the frontier towns on the ſide of Perſia not only follow the religion of Ali, but are prejudiced in favour of the Perſian government, becauſe the Perſian governors of provinces are not ſo tyrannical as their own. Under every point of view then, it is the true intereſt of the Turks

Turks to take every precaution to prevent a rupture with the Perſians, who, on the other hand, if they were not torn to pieces by civil diſſentions, would conſtantly ſeek ſome plauſible pretext for commencing and prolonging a war with the Turks, partly from inveterate hatred, but more from a love of extending their domains.

The Mogul and the Uſbeck Tartars were once formidable to the Turks, but after the conqueſt of the Mogul empire by the Perſians, that power was no longer to be dreaded, but the remains of a very profitable trade ſtill carried on between the inhabitants of Indoſtan and the Ottoman ſubjects, through the gulph of Perſia to *Baſſora*, induced the Porte, a few years ſince, to give a moſt magnificent reception at Conſtantinople to an envoy extraordinary from the Great Mogul.

The Uſbeck Tartars, who are ſituated on the borders of the Caſpian Sea, and are bounded on the North by the other Tartar kingdoms, and on the South by the confines of Perſia, are a warlike independent nation, intirely deſtitute of military diſcipline, and having but imperfect notions of civil government: yet, from their hatred to the Perſians, they have often courted an alliance with the Turks, and even offered to bring powerful ſuccours to the Porte in time of war, but the Turkiſh government never would

would accept their offers, nor enter into any friendly alliance with this people, from a deep rooted jealouſy, that if they once gave them a footing in Turkey, from allies they would become conquerors, being a warlike people, and inhabiting a rude country, which they would be glad to exchange for ſome of the rich provinces of Turkey in Europe.

CHAP.

CHAPTER XXI.

Of the Turkiſh Policy with Reſpect to the Powers of Europe.

THE Turks, taken collectively, deſpiſe all the European nations, and only receive the miniſters of Chriſtian princes from the two motives of pride and intereſt. But, ſince the aggrandizement of the Ruſſian empire, they have ſtudied the art of concealing their ſentiments, by an external appearance of indiſcriminate civility and reſpect to all foreign miniſters at their court. It, therefore, requires a more intimate knowledge of their political ſituation, to enable us to point out which of the European nations they moſt eſteem, which they deſpiſe, and which they dread. There are, however, ſome external circumſtances, which may ſerve as a guide to the internal views of the Seraglio, in their treatment of foreign miniſters.

A very great revolution has taken place with reſpect to the Ruſſians, ſince the laſt war. Before that event, the Turks affected to deſpiſe, and openly derided that power; ſince the peace, they have ſhown the greateſt

dread of this formidable enemy, and have condeſcended to court the favour of the Empreſs by every mean and ſervile art. A ſuperſtitious belief, that the Ottoman empire is finally to be ſubverted by ſome Chriſtian power, has univerſally prevailed for near a century paſt, but it was not till after the fatal blows they received from the Ruſſians, in the laſt war, that they began to apprehend the completion of the prophecy from that quarter. On the contrary, after the death of Peter the Great, they flattered themſelves that they ſhould ſubdue the Ruſſian empire, and they went ſo far as to nominate governors of *Moſcow*, and of the Ruſſian provinces.

But at preſent the face of things is totally changed at Conſtantinople, where the Ruſſians are treated with the greateſt civility, and privileges are granted them which are denied to the ſubjects of other Chriſtian powers. The Ruſſian miniſter has more reſpect paid to him externally than any other; at the ſame time, it is well known in the interior of the Seraglio, that the Sultan and his miniſters deteſt the Ruſſians, and ardently wiſh for a favourable opportunity to humble the pride of the renowned Catharine, and to reduce the increaſing power of her empire. And ſo certain is this fact, that if the reigning monarch had been upon the throne before the peace of 1773, was ſigned,

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it is the univerſal opinion, that event would not have taken place. However, having failed in his deſign to try the fate of arms, the Grand Signor makes uſe of every political ſtratagem to undermine a power now conſidered as the natural enemy to the Turks.

For this effect, his agents are ſecretly employed to foment jealouſies at the other Chriſtian courts of the growing power of Ruſſia, and to divide the Chriſtian princes into ſtrong political parties for and againſt the alarming preponderance of that power in the affairs of Europe. How far the Grand Signor has ſucceeded will be diſcovered in the ſequel, as we proceed to ſtate the political ſituation of the Porte, with reſpect to other nations, eſpecially the French.

In fact, the Ruſſian power is augmented to ſuch a degree, that if none of the other principal powers of Europe interpoſe, to ſave the Ottoman empire, it muſt be cruſhed. To be convinced of this truth we need only advert to ſome late changes in the political ſituation of the Turks. The Tartars, who formerly made continual depredations on the Ruſſian territories, and carried off great numbers of their inhabitants, whom they ſold, together with their own people, as ſlaves to the Turks, are now more inclined to favour the Ruſſians than the Ottomans,

and have a more intimate connection with the court of Peterſburgh than they formerly had with that of Conſtantinople. The difference produced by theſe circumſtances in the population of Conſtantinople, and in the œconomy of the ſtate, is very conſiderable. It has been computed that the Tartars ſent 20,000 ſlaves annually to Conſtantinople, many of whom were purchaſed for the moſt menial offices in the Seraglio, and for want of whom native ſubjects muſt now be employed.

In a word, the Chriſtian powers intereſted in the preſervation of the Ottoman empire in Europe muſt not be ſurprized if the Porte, yielding to the circumſtances of the times, and finding itſelf unable to repel the Ruſſians by force of arms, ſhould negociate a treaty for ceding the Ottoman domains in Europe to the court of Peterſburgh, contenting itſelf hereafter to make *Pruſa* in Aſia Minor its ſeat of government, and thereby gratifying the moſt ſanguine wiſhes of the ambitious Catharine, whoſe ultimate aim has long been to remove the ſeat of her empire from the North to the South, from the icy region of Peterſburgh to the ſerene climate of Conſtantinople.

We ſhall cloſe this ſubject with an anecdote, which will place in a ſtriking light the degree of fear and humiliation to which the Turks are reduced, in regard to the Ruſſians.

When *Prince Repnin* was at Conſtantinople, in quality of ambaſſador and miniſter plenipotentiary from the Empreſs of Ruſſia after the war, it happened that the Prince, preceded by two Janiſſaries, aſcended the mount that leads to Pera, on the ſide next the Arſenal, in the ſame moment that the Topei-Bachi, or General of the Artillery, deſcended by the ſame path. The Janiſſaries ſtopped to make their obeiſance to the *Bachi*, as is cuſtomary, and by their ſtopping obliged the Prince to do the ſame; upon which, that he might not be obliged to ſalute the Bachi firſt, and give way to him, the path being narrow, he puſhed the Janiſſaries on with his cane, and the Bachi, obſerving this manœuvre, vented ſome paſſionate expreſſions againſt the Prince. The latter, without loſs of time, ſent his complaints of this inſult to the *Reis-Effendi*; in leſs than two hours he received for anſwer, that the *Topei-Bachi* was diſmiſſed, and that if he was not ſatisfied, within a leſs ſpace of time they would ſend him his head.

Of Pruſſia.

IT is only of late years that the Turks have known any thing of the power and influence of Pruſſia. The wars between the renowned reigning monarch of that country and

and the Houſe of Auſtria firſt brought the Pruſſian name into eſteem at Conſtantinople. The alliances that the King of Pruſſia entered into with the firſt princes of Europe likewiſe contributed to render him formidable to the Turks. And the ties of blood between the royal houſes of Brandenburgh and Sweden gave them hopes of adding a new friend to their declining cauſe. Upon theſe grounds, the Pruſſian miniſter is greatly careſſed at Conſtantinople, and the Porte takes every poſſible opportunity to profeſs a ſincere friendſhip, and the greateſt veneration for the Pruſſian monarch, but the Turkiſh miniſtry has hitherto failed in the grand object they had in view, of engaging him to conclude a treaty of alliance offenſive and defenſive with the Grand Signor. The moſt they have been able to accompliſh has been, to prevent his becoming a powerful enemy, but how long their policy may ſucceed, even in this point, ſeems very doubtful, as it is ſtrongly ſuſpected that a pretty ample ſhare of the Turkiſh domains in Europe will fall to his lot, whenever the great Northern potentates of Europe think proper to ſeize them, and to confine the Ottoman government within the boundaries of Aſia.

Of Sweden.

THE Swedes are the moſt antient allies of the Turks, and in former times were very powerful friends. The protection the Ottoman court gave to the famous Charles XII. King of Sweden, after he had made Ruſſia, Poland, and Germany tremble, cemented the antient amity of the two nations, and from that time to the preſent, though the ability of Sweden to be ſerviceable to its allies has continually diminiſhed, the Turks have always cultivated the eſteem and friendſhip of the Swediſh monarchs, through policy, in hopes of engaging them, upon occaſion, to make a diverſion with their forces againſt the Ruſſians, or the Emperor of Germany, in time of war. It is even well known, that a particular treaty ſubſiſts between Sweden and the Porte, which was for a long time kept ſecret, whereby the Swedes engage to furniſh the Turks with 12,000 men to march into the Ruſſian territories, to make a diverſion in their favour, whenever the Ruſſians declare war againſt the Turks. But as ſuch treaties and ſecret alliances are ſeldom obſerved, if it does not ſuit the intereſt of the contracting party, very little is to be expected, in caſe of a new war between the Turks and the Ruſſians,

ſians, from the Swedes; the Ottoman empire muſt find more potent allies to ſupport its tottering fabrick. Beſides, nothing is more eaſy than to avoid the force of the treaty, by pretending that the Turks are the aggreſſors, which cancels the obligation to provide the ſtipulated ſuccours. Holland has juſt given an example of this ſpecies of political chicanery, by evading the performance of the ſtipulations in a treaty of commerce and alliance long ſubſiſting between that republic and Great-Britain.

Of Poland.

THE time that the Poles were formidable to the Turks, and conſequently very much courted by them, is long ſince paſt. The extent of the Poliſh dominions, their population, opulence, and, above all, the great number of cavalry they could bring into the field, well diſciplined, and of approved courage, kept the Ottoman empire in continual alarms, eſpecially when the Poles uſed to join the *Coſſacks*, a ſavage people, who laid waſte and deſtroyed the Turkiſh villages at no great diſtance from Conſtantinople, and often reduced that capital almoſt to a famine, by intercepting the proviſions deſtined to ſupply its markets.

Owing, however, to the want of precaution in the management of ſuch a warlike people as the Coſſacks, the Poles loſt their affections, and they ſhook off their dependance on that haughty nation. On the other hand, the Turks with the greateſt aſſiduity courted their friendſhip, by preſents, careſſes and every other political ſtratagem, till they brought them over to their intereſt, and thus not only delivered their territories from theſe dangerous invaders, but drew off a great part of the military ſtrength of Poland. From that revolution may be dated the decline of the power and riches of the kingdom of Poland. There ſtill ſubſiſts, however, a reciprocal good underſtanding between the two nations; but ſince the partition of Poland, the chief care of the Porte is to be well informed of every tranſaction that paſſes in that country, and, by every ſpecies of private intrigue, to keep down the predominant power and influence of Ruſſia in that ſtate; for this purpoſe the Ottoman agents are always ready to ſupport the pretenſions of the Emperor, and of the King of Pruſſia, againſt the Ruſſians, in caſe of any diſpute ariſing concerning the ſhameful treaty of partition, by which thoſe three potentates diſmembered the antient kingdom of Poland.

As a proof of the little regard the Turks pay to a nation from which, under its preſent

preſent circumſtances, they cannot expect to derive any advantage, we need only mention that the court of Warſaw having ſent a miniſter plenipotentiary to the Sublime Porte not long ſince, he was treated with ſo little reſpect, and ſo different from the manner in which other miniſters are received, that he was obliged to write home to be recalled; and I do not know of any other being ſince appointed. It is true, that the Turks excuſed themſelves, by alledging that the court of Warſaw had inſulted them, by ſending to the Sublime Porte, in the character of a public miniſter, a man who had formerly taught French and Italian to the children of the Greek gentlemen reſiding at *Fanari*, near Conſtantinople. In fine, the preſent ſituation of the Ottoman empire, with reſpect to the Chriſtian princes who ſurround it, is ſo truly pitiable, that it will not bear entering into a minute detail; we muſt, therefore, take a view of its intereſts at a greater diſtance from its confines.

CHAPTER XXII.

Of the political Situation of the Turks with reſpect to the Emperor of Germany.

THE Ottoman court has always ſhewn diſtinguiſhed marks of reſpect and eſteem to the houſe of Auſtria. Experience has convinced the Turks that the German troops are remarkable for their perſonal bravery, military ſkill, and ſtrict diſcipline. Whenever theſe troops have fought againſt the Turks, they have confirmed them in an opinion, which is now become general amongſt the Turkiſh military, that the German ſoldiers are braver than thoſe of any other European nation. The diſſentions that formerly prevailed between the electoral princes and the emperors of Germany, and the diſaffection of the German proteſtants, ſubjects to the houſe of Auſtria, made Sultan Muſtapha declare, that the Turks had nothing to fear from the Emperor, while he was only the chief of an empire, in which there are ſo many other chiefs; for he could never believe that all theſe heads would move within one narrow circle, on the contrary, they would purſue different

different roads; but, added he, if ever the Emperor of Germany is able to reduce theſe heads to tails, they will all follow his train. In other words, if the Emperor is in friendſhip with, and ſupported by the electoral princes, his power will be ſo formidable, that he may not only cruſh the Ottoman, but even the Ruſſian power in Europe. And ſuch is the actual ſituation of the reigning Emperor of Germany, the illuſtrious and amiable JOSEPH II. whoſe liberal regard for the general welfare of his ſubjects, whoſe generous conduct in granting ſeveral privileges to the proteſtants, and whoſe political wiſdom in the adminiſtration of his extenſive government has endeared him to all ranks of people. The Proteſtant and the Roman Catholic electors of the empire are no longer divided, but combine and unite to ſupport the dignity, and enlarge the intereſts of the Imperial crown. Yet, this unuſual harmony ſubſiſting between the electoral princes and the Emperor has not produced a ſyſtem of politics at the court of Vienna ſo favourable to the Turks as they expected; for they flattered themſelves, that they ſhould have been able, by their intrigues, to have brought about a rupture between the Germans and the Ruſſians, which would have diverted the Empreſs from her ambitious deſigns on the Ottoman dominions in Europe, and have protracted,

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if not prevented, the fall of the Turkiſh empire. How greatly then muſt they have been mortified at the cloſe alliance of the two imperial powers; and how deeply ſenſible they are of its conſequences is viſible in that cautious and reſpectful conduct which they obſerve in every thing that regards the Emperor or his ſubjects. Some provinces in Moldavia have already been ceded to him, and this ſeems to be only an introduction to further demands and freſh conceſſions. In fact, the Emperor's great and deſerved reputation, and his powerful influence in Europe, keeps the Turks in ſuch awe, that even in caſes wherein they have had reaſon to complain of the conduct of the Imperial miniſter at Conſtantinople, they have ſuppreſſed their complaints, and have quietly ſubmitted to the violation of their moſt ſacred rights.

An inſtance of this kind occurred during the late war between the Turks and the Ruſſians, of ſo ſingular a nature, that it merits an ample relation of all its circumſtances, in this place. The ceremony of expoſing the ſacred ſtandard of the prophet Mahomet, by carrying it in grand proceſſion through the principal ſtreets of Conſtantinople, previous to its being tranſported to the camp, is a ſolemnity held in the higheſt veneration by the Turks, and ſo ſacred, that they will not permit any perſons,

ſons, of any rank or religion whatever, except Muſſulmen, to behold it: for which reaſon, three days before the day of the proceſſion, heralds are ſent to proclaim in every ſtreet of Conſtantinople, that on ſuch a day the ſtandard of the prophet will be carried through the city, on its way to the army, and that no perſons, not of the Mahometan religion, are to be in the ſtreets through which it paſſes, or looking out into them from any houſes, under the pain of death, in caſe of diſobedience. Notwithſtanding this abſolute prohibition, the Imperial miniſter, unmindful of his public character, which ſhould have made him more delicate than a private perſon upon ſuch an occaſion, was perſuaded to gratify the curioſity of his wife and his two daughters, who were determined to ſee this grand proceſſion. For this purpoſe, he agreed for a chamber in the houſe of a Moulah, ſituated in one of the ſtreets through which it was to paſs; the price was fixed at fifty piaſtres; but, two days before the ſolemnity was to take place, the miniſter found out a more convenient apartment at an inferior price, which he immediately took, and relinquiſhed the firſt. The Moulah in vain repreſented that Europeans generally keep their words, but more eſpecially public miniſters; he was refuſed every kind of ſatisfaction, and was

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diſmiſſed with taunts, the miniſter well knowing that no tribunal would dare to proceed againſt him, and that though the order of the Moulahs have the moſt powerful intereſt with the government, yet their dread of offending his royal maſter was ſuperior to every other conſideration. The Moulah ſubmitted, in appearance, without murmuring at his hard lot, but he ſecretly meditated vengeance, and only waited a proper opportunity to gratify this darling paſſion in the breaſt of a Turk.

In the very moment, then, that the holy ſtandard was paſſing through the ſtreet in which the ambaſſador, his lady, and two daughters had taken a chamber, and as it approached the houſe, from a window of which, half opened, they were looking at the ſplendid ſhew, the Moulah ſet up a loud cry, that the holy ſtandard was profaned by the eyes of infidels, who were regarding it through the latticed window of ſuch a houſe. The multitude, which was immenſe, as all the orders of the people attend the ſolemnity, inſtantly took the alarm, and a party, conſiſting of near three hundred enraged Janiſſaries, detached themſelves from the proceſſion, and broke open the door of the houſe, determined to ſacrifice to the prophet thoſe daring infidels, who had profaned his holy ſtandard. The imprudent miniſter in vain repreſented to them

them that he was the imperial ambaſſador, he was inſtantly knocked down, and the inner doors being forced, they found the ambaſſadreſs, whom they ſtripped of her jewels and clothes, and nothing but her age protected her from further inſults. As for the young ladies, they had fallen ſenſeleſs upon the floor in a ſwoon, from which they were only recovered by the extreme torture of having their ear-rings torn from them with ſuch violence, that part of their ears went with them, they were likewiſe ſtripped to their ſhifts, and what they ſuffered beſides no mortal can tell, as it was reported that ſome of the Janiſſaries had compaſſion on their youth and beauty, joined to their tears, and the wretched ſituation to which they were reduced, while another party were deaf to all entreaties; be this as it may, after they had plundered them, they retired, and in the evening this deplorable family were ſecretly conveyed to Galata.

As ſoon as the Grand Vizir received information of the horrid outrage committed on the perſon of the ambaſſador and the ladies, he communicated it to the Grand Signor, who condeſcended, though the ambaſſador was ſo much in the wrong, to ſend him compliments of condolance and excuſe in his own name, accompanied with a rich pelice, which is a diſtinguiſhing token of

peace in Turkey; and as his Sublime Highneſs knew that the miniſter loved money, a very handſome ſum was ſent to him privately, and ſeparate purſes to the ladies, beſides jewels far ſuperior to thoſe the Janiſſaries had taken from them. Having received ſuch ample indemnification, the whole family ſeemed perfectly ſatisfied, and the young ladies being recovered from their fright, related the adventure to their Chriſtian friends, in a manner that did no great honour to their modeſty.

Had the piece finiſhed with this act, all would have been well; but, unfortunately, the Divan thought ſomething was due to public decorum, and that an example of ſeverity was requiſite in point of policy, that other foreign miniſters might be aſſured of the ſafety of their perſons and property. The ſtricteſt ſearch was, therefore, made, to diſcover the individuals who were guilty of the particular perſonal inſults and indignities to the ambaſſador, and to the ladies, but without effect: but the heads of 300 perſons, Janiſſaries and others concerned in the riot, were cut off, and information of this bloody execution was ſent to the ambaſſador, with a requeſt to know if it would ſatisfy him; to which he replied, that ſo far as reſpected his own perſon and his family he was content; but that having ſent diſpatches to Vienna upon the ſubject, he

he could ſay no more, till the anſwer arrived. The courier impatiently expected on both ſides at length arrived, and brought ſuch an anſwer as might well be expected from ſo diſcerning and equitable a prince as the Emperor. It contained no complaints againſt the Porte, for there were none to make; but an order of recall to the miniſter, couched in terms that ſtruck him to the heart, for he inſtantly fell ſick, and either died by his own hands, or a natural death, in a few days. His wife and daughters ſoon after returned in a private manner to Vienna, where the ſtory of the young ladies had arrived long before them, and repreſented in ſuch a light to the Empreſs Dowager, who was ſtill living, and abſorbed in devout exerciſes, that they were ordered to retire to a convent, as parlour boarders, for the remainder of their days.

CHAP.

CHAPTER XXIII.

Of the political ſituation of the TURKS *with Reſpect to* FRANCE.

A General error has prevailed amongſt hiſtorians on the ſubject of the early connection between the Turks and the French; it has been aſſerted, with common conſent, by writers and ſtateſmen, that the firſt treaty of commerce between the Porte and any of the Chriſtian princes of Europe was made with France; in conſequence of which the French were the firſt Chriſtians who had peculiar privileges granted them by the Turkiſh government, and the title of emperor was given by the Ottomans to the kings of France. But a written document preſerved in the archives of the city of *Raguſa* clearly demonſtrates that the Raguſans were the firſt Chriſtians who entered into a treaty of commerce and alliance with the Turks. Theſe people ſent deputies to Mahomet II. while he lay before Conſtantinople, to negociate a commercial treaty with that monarch; and when he took the city, theſe deputies entered it with the conqueror, and there concluded the treaty, in which the city of Raguſa is declared

to

to be under the protection of the Sultan, and certain privileges were granted to the Raguſans, to enable them to carry on their trade to the Turkiſh dominions with advantage, and to encourage them to repair to, and ſettle at Conſtantinople. The deputies accordingly remained in that city, and the *Kat-ſcheaif*, or commercial treaty, ſigned by Mahomet himſelf, was tranſmitted to Raguſa, where it remains in the town-houſe to this day. Now, it is certain that the firſt treaty made by the French with the Turks was in the reign of FRANCOIS I. near fifty years after the death of Mahomet II.

Having rectified this miſtake, in honour of hiſtorical truth, let it be remembered, that next to the Raguſans, the French claim the precedence, in their commercial intercourſe with the Turks, to all the other nations of Europe; and it is but juſtice to declare, that the union not only of commercial, but likewiſe of political intereſts, has been preſerved, with very little interruption, from the æra of their firſt alliance to the preſent date. The Porte has always found in France, a powerful and faithful ally, and in return, the Turks have not only treated the miniſters of France reſiding at their court with every mark of reſpect and affection, but they have ſtrong and univerſal prepoſſeſſions in favour of every individual of that nation. The commerce of the

French nation is likewiſe more favoured than that of any other people; and the ſound policy of the Turks is manifeſted upon this occaſion, for they are actually indebted to the French government at this moment, as they frequently have been in former times, for the ſupport of their declining power. The improvements they have made of late years in the diſcipline of their land-forces, and of their marine, they owe to the ſkill and activity of French officers, permitted by the court of France to enter, upon ſundry occaſions, into their ſervice. Their artillery has often been conducted by French engineers; and Count Bonneval, a French officer of rank, long enjoyed the poſt of *Topchi-Baſhaw*, or chief of the cannoneers, having embraced the Mahometan religion to obtain it. In the late war, it is believed there were not leſs than 300 French officers in the field with the Ottoman armies; the French likewiſe conſtantly ſupplied Conſtantinople with corn and other proviſions, which they ſent under ſtrong convoys. Thirty-ſeven large veſſels, laden moſtly with corn, the maſters of which were ignorant that the Ruſſians had taken poſſeſſion of that place, were at one time prevented from proceeding on their voyage by the vigilance of Admiral Elphinſtone, who commanded the Ruſſian ſquadron off that iſland.

In

In a word, the Turks have the greateſt reaſon to place an entire confidence in their alliance with France at this time, as the only means left to preſerve their empire from diſſolution. For, it is no ſecret with intelligent people, that the Porte is deſerted by all the other Chriſtian powers, ſome of whom may ſoon have reaſon to repent the falſe policy of falling into the views of an ambitious woman. The perfidy and ingratitude of the Ruſſians, which are the characteriſtics of the government, and of individuals, have already been ſeverely felt by the Engliſh, whoſe ſtateſmen, during the preſent century, have ever been the dupes to the chimerical ſyſtem of preſerving the balance of Europe. France, more ſteady to its ancient alliances, alone controuls, checks, and impedes the deſigns of the court of Peterſburgh againſt the Ottoman empire.

No wonder, then, that the French ambaſſador at the Porte receives the moſt diſtinguiſhed honours. At my departure from Conſtantinople, the Marquis de St. Prieſt, a knight of Malta, enjoyed that great dignity, and being intimately acquainted with *Monſieur Fantou*, his chief dragoman, I had an opportunity of knowing that the Marquis could obtain an audience of the Grand Signior, or of the Grand Vizir, whenever he pleaſed; and that upon ſuch occaſions ſuch honours were paid him, as no other ambaſ-

ſador ever received. Yet, as there are a ſet of diſcontented mortals to be found in every nation, eſpecially amongſt the populace, this amiable miniſter, whoſe virtues in private life gained him the eſteem of all who knew him, never went to audience, but ſome of the Turks, as he paſſed along, cried out, "here comes the traitor dog of a French-"man;" which the ſenſible dragoman took care to interpret into ſome well-turned compliment, being apprehenſive of the conſequences for the poor wretches, if he had declared the truth.

A *bon-mot* of this ambaſſador deſerves to be mentioned, as it has paſſed into a proverb with the chriſtians at Conſtantinople. He uſed to call the dragomen the ſecond plague at Conſtantinople, and with great reaſon; for as very few foreigners who have buſineſs at the Porte, or in the city, underſtand the Turkiſh language, theſe interpreters often do a great deal of miſchief, by giving falſe interpretations to ſuit their own intereſt, or thoſe of the Turkiſh miniſters, by whom they are often bribed as ſpies upon the very ſtrangers by whom they are employed, and handſomely paid.

Of the Engliſh Nation.

THE eſteem in which the Engliſh have been held by the Porte has been diminiſhing many years; but no external mark of this change has been ſhewn to their miniſter at Conſtantinople. However, they may be aſſured that the baſis of this decorum is founded in great fear and jealouſy, not in true friendſhip. Ridiculous as it may appear, the Turks ſtill indulge the fooliſh vanity in private, to think that they are a power ſuperior to all others upon earth. Their national pride, therefore, has been cruelly mortified, as often as they beheld the Britiſh fleets triumphantly commanding the Mediterranean, and ſo numerous, that they had ſquadrons upon almoſt every ocean. They alſo envied the flouriſhing ſtate of the Britiſh commerce; and whenever they drew compariſons between the great maritime force of England, and the deſpicable ſtate of their own, the Ottoman pride broke forth in execrations againſt this formidable nation. Yet, the intelligent part of the Ottomans are not inſenſible that the Engliſh have often acted as mediators between them and their enemies, and have procured them honourable conditions of peace after unſucceſsful wars. The decline of the Britiſh commerce

with Turkey, and the aſcendancy which France, the perpetual rival of England, has evidently gained in the political ſtate of Europe, have contributed to leſſen the conſequence of the Engliſh nation at Conſtantinople.

We ſhall ſpeak more at large of the commerce of the Turks with the reſpective chriſtian countries in its proper place, under ſeparate heads. In the mean time, it will perhaps be entertaining to conclude the preſent article with an intereſting anecdote of an Engliſh conſul, Mr. N——, who reſided in that capacity not many years ſince at Aleppo. This gentleman was remarkable for his ſkill in horſemanſhip, and conſequently was very fond of riding out to take the air. One evening, between four and five of the clock, as he was riding through one of the ſtreets, in his way out of town, attended by his dragoman, his ſecretary, and two Armenian domeſticks on horſeback, and preceded by a Janiſſary for his guard, a Turkiſh lad of the ſacred tribe of Emir, having his green turban on his head, placed himſelf directly in the road before the Conſul's horſe. Mr. N—— made uſe of every dexterous manœuvre, by turning his horſe to the right and the left, to get by, but in vain, the boy was too nimble; and being either bent upon wanton ſport, or ſet on to do miſchief, he ſtill placed himſelf in the way: at length, the Conſul aimed a

mart blow at the horſe, that he might ſpring ſuddenly, as he ſaw an opportunity; but unfortunately he miſſed the horſe, and ſtruck off the lad's turban, which fell to the ground: the boy inſtantly ſet up a loud cry, the neighbours ran out of their houſes, the paſſengers ſtopped, and a prodigious concourſe of people ſoon gathering round them, amongſt which were a number of his own ſuperſtitious and credulous tribe, he complained bitterly, that that infidel dog had purpoſely given him a blow on the head to knock off his turban, upon which the mob attempted to pull the Conſul from his horſe, but by ſuperior agility he got clear of them, and reached home. Fortunately for him, his houſe was ſituated within the diſtrict of the cuſtom-houſe, which is a privileged quarter: however, the gentry with the green turbans, to the amount of 3000, made an attempt to force the iron gates of the ſquare; and the Baſhaw ſeeing no other remedy, ordered the Conſul to appear before the Cadi of the city, to abide his judgment; ſome aſſert, that the populace actually got into his houſe, the gates of the cuſtom-houſe being opened upon a promiſe that they would not kill him, and dragged him by force before the Cadi: others ſay, that he went out of a back-door privately, and preſented himſelf to the Cadi. Be this as it may, he was condemned to pay a fine of thirty purſes to the

Emirs. Soon after, the Conſul wrote an account of this whole tranſaction to the Britiſh ambaſſador at Conſtantinople, who tranſmitted it to the court of London; and when the Turkiſh government expected a very ſevere anſwer, importing no leſs than an order from the Divan to the Baſhaw and the Cadi to make ample ſatisfaction to the Conſul, or to loſe their places; behold diſpatch arrived at Aleppo from the ambaſſador, containing peremptory orders from his court, that the Conſul ſhould quit that city, and retire whereever he ſhould think proper, except to England. The motives of the Engliſh government for this extraordinary conduct never tranſpired, but it gave great offence to the merchants of that nation eſtabliſhed at Aleppo, who were ſubjected to daily inſults from the populace, and more eſpecially from the Emirs. Mr. Abbot, the preſent Britiſh conſul, by his fortitude and prudence, has however reſtored that reſpect and eſteem for himſelf and his countrymen which they juſtly merit, by their decent behaviour, and quiet ſubmiſſion to all the legal orders of the Turkiſh government.

Of the Spaniards and the Neapolitans.

THE Spaniards have always been declared enemies of the Turks; and the reaſon is obvious: long before the ſtates of Barbary became, as they are at preſent, almoſt independent of the Porte, even while they yielded the moſt ſubmiſſive obedience to the commands of the Sultans, they conſtantly carried on their piratical depredations at ſea, taking the Spaniſh veſſels upon their coaſts, and interrupting their commerce in the Mediterranean. This practice the piratical ſtates of Algiers, Tripoli, and Tunis continue to this day, and perhaps it is not now in the power of the Grand Signor to controul them, if he was upon the moſt friendly footing with Spain. But the Spaniards reſent the paſt negligence of the Turkiſh government, in not delivering them from theſe ſavage plunderers. The crown of Spain ſuffers very conſiderable loſſes every year, as well in merchandizes as in ſubjects, by the Turkiſh pirates. It has been eſtimated that the value of the effects taken by them on board of Spaniſh merchant ſhips, excluſive of the veſſels, amounts one year with another to two millions of Turkiſh piaſtres; and that about 1500 Spaniſh ſubjects are taken and ſold for ſlaves.

It

It muſt be acknowledged, however, that the Turks have frequently offered advantageous terms of peace to Spain; but the extreme haughtineſs of the Spaniards has always put a ſtop to the negociation almoſt as ſoon as it was commenced. Such is the intolerable pride of that people, that they would rather loſe all their poſſeſſions, and be carried into captivity, with their wives and children, than give up an empty title. Spain muſt, therefore, always remain, as it is at preſent, a nation ſunk in the dregs of ſuperſtition, pride, and indolence.

When the preſent monarch of Spain was King of Naples, expecting very ſoon to aſcend the throne he now fills, he ordered his miniſter at Conſtantinople to exert his utmoſt efforts to procure a ſolid peace with the Turks, including the piratical ſtates, that his ſubjects might enjoy the ſame ſecurity from thoſe barbarians as the Engliſh, or any other the moſt favoured Chriſtian power. But, notwithſtanding the acknowledged abilities of his ambaſſador, the negociation proved unſucceſsful, owing in a great meaſure to the perfidy of his dragoman, who ſhewed a copy of his maſter's commiſſion to the dragoman of the French ambaſſador, and he imparted the contents to his excellency. French policy was immediately employed to traverſe the treaty with Spain, upon a well-founded

ſuſpicion

ſuſpicion that it would prove highly detrimental to the commerce of the French nation with the Porte, and the ambaſſador of France effectually ſucceeded; the negociation was broke off upon ſome point of etiquette, and never after renewed.

Beſides, the deſpicable ſtate of public affairs at the court of Madrid is perfectly well known at Conſtantinople, and it daily adds to the contempt which the Turks openly avow for the Spaniards. It is no ſecret at the Porte, that Spain is no longer formidable; that her finances are ſo badly adminiſtered, notwithſtanding her gold and ſilver mines in America, that they are not in a condition to furniſh the expence neceſſary for cultivating ſome of her beſt European provinces, which are actually depopulated, through the indolence and venality of the Spaniſh miniſtry; neither are the Turks ſtrangers to the ruinous expences in which the crown of Spain has been involved, to ſupport her part in the family compact; in a word, it is hardly credible in what degree of deriſion the Spaniards are held by the generality of the Turks; how far their late reſolute attempt to deſtroy Algiers, the moſt powerful of the piratical ſtates, and the greateſt plunderers of the Spaniſh ſubjects, may alter the ſentiments and conduct of the Porte, time alone can diſcover; but, according to the ſyſtem of

Turkiſh

Turkiſh policy, if Spain ſucceeds againſt the ſtates of Barbary, the principle of fear will induce the Ottoman government to inſtruct their agents at Madrid, to ſet every engine at work to procure an embaſſy from Spain to Conſtantinople, to negociate a peace.

The King of Naples, on account of his family alliance, and his political connexions with both France and Spain, is ſo well reſpected at Conſtantinople, that his miniſter of late years has reſided at the Porte in the character of envoy-extraordinary, and is treated with the ſame diſtinction as the ambaſſadors of other foreign princes, of the longeſt ſtanding. The Turks have likewiſe concluded a treaty of commerce with the Neapolitans, but the trade carried on between them is ſo trifling, that it is hardly worth mentioning.

External appearances of cordiality, however, cannot conceal from the well informed the ſecret jealouſy of the Porte, with reſpect to ſome latent claims, which the crown of Naples has upon a part of the Ottoman territories: they ſuſpect that a time will come when this ſprig of the Bourbon tree, aided by the forces of the main body, may ſeize upon thoſe lands, and therefore they watch all the motions of the court of Naples with great diligence. At preſent, no rupture is likely to enſue, for,

for, independent of the dread of another war with Ruſſia, the Neapolitans are ſecured in their alliance with the Porte, by the friendſhip of the Capitan-Pacha, whoſe influence is unbounded, and who is under very great obligations to the King of Naples. This favourite of the Grand Signor was formerly commander of an Algerine corſair, and was involved in a quarrel with the Dey of Algiers, concerning the diviſion of the plunder taken by him in a veſſel at ſea. As the Dey pretended to a larger ſhare than the uſage of piracy preſcribed, the commander oppoſed him, and carried his point; after this he well knew that his life was in danger, and therefore took the reſolution to eſcape with all his effects. He fled to Spain, where, for ſome ſecret reaſons of ſtate, he was well received, but as the King of Spain had no intereſt either with the Porte or the Dey of Algiers, to obtain his pardon, which he ſollicited, he ſent him to his ſon, the King of Naples, recommending him to his protection. The Neapolitan monarch accordingly ſent inſtructions to his miniſter at Conſtantinople, to preſs the Grand Vizir to inſure the life of this man, and even to employ him, repreſenting him as a perſon who could be very uſeful to the government. M. de Luddolf, the Neapolitan miniſter, followed his inſtructions ſo well, that he obtained all

all he aſked. Our pirate was ordered to repair to Conſtantinople, and it being in the time of the war with the Ruſſians, the *Capitan Pacha*, or High Admiral, gave him the command of a line of battle ſhip, in which he behaved ſo greatly ſuperior to any of their other officers, that he was promoted to higher rank, and in the end was himſelf conſtituted *Capitan Pacha*, which high office, together with the confidence of the Grand Signor, he ſtill enjoys; and he watches every opportunity to teſtify his gratitude to the King of Naples, and to all his ſubjects.

When the King of Naples firſt intended to ſend a miniſter to Conſtantinople, the Grand Signor wrote to him, to teſtify his readineſs to accept his miniſter, and the ſuperſcription of the letter ran in the following ſtyle: "To the flower of the great princes of Jeſus, elected by the reverend ſenators of the religion of the Meſſiah, who is the mediator of the political affairs of the Chriſtians: maſter of a modeſt and civil people; lord of the roads that lead to honour and glory, may whoſe end be happy," &c. &c.

I muſt not paſs over in ſilence the cauſe of a late coolneſs between the two courts, which was very near being carried to greater lengths. The King of Naples gave a grand maſquerade in his capital in the time of Carnival, to amuſe the nobility and gentry of

of his court, and one of the characters, in a few words, turned the Mahometan religion, the Grand Signor, the favourite Sultana, the Mufti, the Vizir, and the whole Ottoman court into ridicule. The Turkiſh emiſſaries immediately ſent intelligence of this tranſaction to the Porte, upon which the Grand Signor, who is naturally of a mild diſpoſition, was ſo enraged, that he threatened to ſend the Neapolitan miniſter to the Seven Towers; but the affair was at length compromiſed through the powerful interceſſion of the Capitan Pacha, and of the French ambaſſador, who acted the part of an honeſt miniſter, and of an affectionate ſon-in-law upon this occaſion; for he had married the daughter of the Neapolitan miniſter.

Of the King of Sardinia.

THE great reputation of the royal houſe of Savoy, the alliances it has made with the moſt powerful princes of Europe, but more eſpecially with France and Auſtria, have operated as ſtrong political motives, to induce the Ottoman government, upon all occaſions, to profeſs a ſincere eſteem for the King of Sardinia. But he has no miniſter at the Porte, nor any treaty with the ſtates of Barbary, to ſecure his ſubjects from their piracies at

at ſea. This is much to be lamented, for his dominions are conveniently ſituated for opening a very beneficial line of commerce with Turkey, which would produce an influx of wealth much wanted in Savoy.

It will require a perſon poſſeſſed of uncommon abilities, and the art of ſecrecy, to be employed on the part of the King of Sardinia, in negociating a treaty of commerce with the Porte, and with the piratical ſtates. For if it is not concluded without the knowledge of the French court, the attempt will prove abortive, ſo powerful is the prevailing intereſt of that court at Conſtantinople, and ſo jealous are the French nation of any new competitors for the profitable trade to Turkey. The favourable opportunity it is to be feared is loſt to Sardinia, for, about two years ſince, ſuch a man as I have hinted at was preſented to the King by the Baron Perron, his miniſter for foreign affairs. He was a Jacobine friar, and one of his own ſubjects, but he had travelled over the greateſt part of Aſia, and had lived ſome time at Conſtantinople. The King received him with great politeneſs, accepted his offers to undertake the negociation, and ordered him to draw out a ſketch of the meaſures he propoſed to take, to engage the Porte and the piratical ſtates to conſent to a commercial treaty between them. He accordingly drew up his plan, and laid it

before the King and his miniſter, who were both ſo well pleaſed with it, that the former expreſſed his gratitude in the moſt flattering terms, and deſired the friar would not leave his dominions, as he ſhould embrace the firſt opportunity to reward him ſuitable to his great merit. A ſhort time after, the friar had occaſion to ſollicit ſome favour from the Pope, and he thought he could not have a better mediator than the King of Sardinia, whoſe patronage he therefore ſollicited, and his Majeſty graciouſly promiſed it. But in the end, ſuch was the ſuperſtitious bigotry of the King, and ſuch the tyranny of the court of Rome, that the friar's petition was rejected, he was deſerted by the King, perſecuted by the Pope, and obliged to fly his country in a lay habit, more ſuitable to his extenſive genius and political talents. This man was much better known in foreign countries than in his own: I ſaw him not a year ſince at Peterſburgh, where he was highly eſteemed at court; the Empreſs had made him a preſent of a conſiderable ſum of money, to equip himſelf as a gentleman; and, before I left that capital, Prince Potemkin had given him military rank, to which her Majeſty had added, for his ſpecial ſervices, the croſs of St. George. This anecdote is inſerted as a caution to princes, who very often forego the opportunities that Providence

kindly throws in their way of ſecuring men of the moſt diſtinguiſhed abilities in their ſervice, who might aggrandiſe their thrones, and promote the proſperity of their ſubjects.

Of the Republics of Venice and Holland.

THE little I have to offer concerning the connections between the Turks and the Dutch I introduce in this place, from a deſire to reſerve my account of the ſtrict union between the Porte and the Venetians, for the concluſion of this diviſion of my work.

The Hollanders then, were but little noticed by the Turks till the reign of CHARLES II. of England, becauſe they had carried on their commerce with Turkey under the protection of the Engliſh flag, and of their Mediterranean paſſes; but after they had given proofs of their naval power in their war with England, and had conſiderably increaſed in wealth, by the profitable commerce they carried on to the Indies, the Turks began to cultivate their friendſhip, agreeable to the general ſyſtem of their policy, and the ambaſſadors from the United Provinces have been received from time to time at Conſtantinople with the ſame honours as thoſe from crowned heads.

With

With reſpect to the Venetian republic, I muſt requeſt the particular attention of the reader, becauſe I have been thoroughly convinced by repeated experience, that this republic holds the firſt rank at the Porte, and enjoys the confidence, eſteem, and friendſhip of the Turks in a degree far ſuperior to any other Chriſtian ſtate.

The Porte look upon the Venetian ſtate at preſent as the wiſeſt government in Chriſtendom, and after the proofs the Venetians gave of their valour and ſkill at ſea, in the war of Candia, a war ſo fatal to the Turkiſh marine, they began to dread them as formidable enemies. It is the principle of fear, that prime agent in the political ſyſtem of the Ottoman court, which has converted their former hatred and abhorrence of the Venetians into cordial eſteem and affection. The dread of ſo formidable a power, by whom they had ſeverely ſuffered, by almoſt continual wars, in the laſt century; and whoſe ſituation renders them ſo capable of annoying their coaſts, and of making powerful diverſions at ſea in favour of their enemies, made the Turks eager to embrace the offer of a treaty of perpetual peace and friendſhip, which was concluded between them and the Venetians in the year 1718, at *Paſſarowitz*, under the guarantee of Charles VI. Emperor of Germany, a party in the ſaid treaty. From this time, it has

been the firſt concern of the Ottoman government to give every demonſtration of the perfect eſteem and friendſhip they entertain for the Venetian republic. The Venetian ambaſſador is more careſſed than any other foreign miniſter; and it is very certain, that, unleſs a very furious, or a very imbecile Sultan ſhould aſcend the Ottoman throne, this alliance will never be ſhaken. How uſeful it was to the Turks in their late war with the Ruſſians muſt be evident to every ſenſible man, for the ſmalleſt diverſion from the Venetians in favour of the Ruſſians muſt have infalliby deſtroyed the Ottoman power in Europe. So ſenſible is the Porte of the importance of preſerving the friendſhip of the Venetians, that in all their proceedings with that republic, a ſtrain of adulation prevails, which degrades the ſublimity of his Highneſs the Grand Signor. For inſtance, when he writes to the republic of Venice the following formula is invariably obſerved:

"To the moſt glorious amongſt the great princes of the religion of Jeſus—Reſtorers of the great object of the kingdom of the Meſſiah—Compoſers of the differences of the Chriſtian nations——Mighty Lords, clothed and adorned with the robes of magnificence and majeſty——Poſſeſſors of honour and glory—our eſteemed friends, the Doge and Republic of Venice, may whoſe

whoſe end terminate in happineſs," &c. &c. Upon all public occaſions the Venetian ambaſſador at Conſtantinople, called by way of diſtinction the Bailo of Venice, is more highly honoured than any other foreign miniſter. And it is for this reaſon, that in the detail of the formalities uſed at the public entry, and at the audiences of ambaſſadors, which I ſhall preſently give, I have ſelected that of a Venetian ambaſſador, at which I was preſent, in preference to the many others I have ſeen.

Signor Gradenigo, who was lately the Venetian ambaſſador at Conſtantinople, had the mortification to have a great number of Venetian ſubjects at Conſtantinople ſeduced by a Neapolitan officer, who ſecretly inliſted them for the ſervice of the Spaniſh ſhips of war. As ſoon as the Venetian ambaſſador was fully informed of this tranſaction, he ſent his complaints to the Capitan Pacha, who made an external ſhew of rigid juſtice, for he iſſued an order to arreſt the officer and his recruits, but at the ſame time, he ſent private advice to the Neapolitan miniſter to conceal the officer; however, the recruits were ſet at liberty, and Signor Gradenigo made it a great merit with the Porte, that the republic of Venice would not permit any of its ſubjects to ſerve, in any capacity, the avowed enemies of the Ottoman empire.

CHAPTER XXIV.

Of the Light in which the Turks conſider all Treaties with Chriſtian Princes.

A Book of the laws of Mahomet, entitled *Kitab Adai*, eſtabliſhes as a maxim of religion, that Muſſulmen not only may, but ought to violate and cancel treaties, when the intereſt of the empire, or of religion, requires it; and this political neceſſity is ſtated to be, when either the religion or the dominions of the Muſſulmen can be extended.

It was in virtue of this maxim, that the prophet Mahomet, obliged to raiſe the ſiege of Mecca, and to make peace with its inhabitants, came upon them afterwards by ſurprize, and took the city, in violation of the treaty. Being aſked by *Abu-beker*, his diſciple and general, why he did not keep his word, which he had ſworn to when he ſigned the treaty of peace, he anſwered, that he had acted in that manner, to teach his ſucceſſors, by his example, that no treaties were to be kept, when the promulgation of his holy religion, or the extenſion of the empire, required that they ſhould be broke through. Accordingly, the Ottoman hiſ-

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tory abounds with examples of Turkiſh perfidy to Chriſtian princes. I ſhall therefore only mention one, as being more memorable than the reſt. I mean the revolt of Hungary.

A treaty of peace and friendſhip between *Achmet* I. Sultan of the Turks, and *Rodolphus* II. Emperor of Germany, was concluded, ſigned, ſealed, and publiſhed in 1606. While the plenipotentiaries of the Porte, and thoſe of the Emperor, were yet at *Peſt*, oppoſite *Buda*, conſulting together, in order to put the laſt hand to particular regulations ariſing out of the treaty; and at the very moment when the Turkiſh miniſters were giving a publick dinner to the Imperial miniſters, the Turkiſh garriſon of *Buda*, imagining that, at ſuch a time, they ſhould find the walls of *Peſt* defenceleſs, ſallied out, and attempted to take the town by ſurpriſe: but the vigilance of the German troops, whoſe officers ſuſpected ſome perfidy on the part of the Turks, prevented their baſe deſign, and they were repulſed with conſiderable ſlaughter.

Let this ſhort chapter upon the ſubject, put foreign miniſters upon their guard at Conſtantinople; for no reliance can be made upon the law of nations, nor upon any treaties with the powers they repreſent, upon any extraordinary emergency: it is therefore the indiſpenſable duty of the Chriſtian

ambaſſadors to keep up a ſocial union and intercourſe at Pera, independant of the different political views of their reſpective courts, for their own perſonal ſafety, and the maintenance of the dignity of their characters. Had this been the caſe at the commencement of the late war between the Turks and the Ruſſians, the Turkiſh miniſtry would not have dared to have ſent *M. Obreſkow*, the Ruſſian reſident, to the Seven Towers.

CHAP.

CHAPTER XXV.

In what Manner the Turks treat the Ambaſſadors and Miniſters of Chriſtian Princes.

THERE is, properly ſpeaking, no diſtinction of title or rank between the foreign miniſters reſiding at Conſtantinople; they are all indiſcriminately termed *Elci*, ambaſſadors; and that in conformity to their laws, which inviolably determine the rank of a public miniſter. Yet, we have many ſtriking inſtances of partiality.

But, a remarkable political axiom in the Turkiſh laws reſpecting public miniſters, has been totally overlooked by all writers upon their ſyſtem of government; perhaps they were ignorant of the fact. The Ottoman court conſiders every foreign ambaſſador, or public miniſter, as having two diſtinct characters; the one repreſentative, the other perſonal. In the exerciſe of the firſt, they view him as repreſenting his ſovereign, and in this light they treat him with great reſpect, and even allow that he may aſſume the tone of the maſter, having a right to ſtate his demands to the Grand Signor, to complain of any infringement of treaties, or

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any acts of injuſtice, cruelty, or oppreſſion committed by the Turks againſt the ſubjects of the prince or the ſtate he repreſents, and to inſiſt upon ſatisfaction in the moſt peremptory terms. But if he offers to threaten them with an approaching war, or proceeds nearly to a declaration of it before he leaves their dominions, they ſay he has a perſonal character, which is that of hoſtage given by way of aſſurance and ſecurity to the court to which he is ſent, and where he reſides, for the good faith of his maſter, that he will not violate the treaties ſubſiſting between them; and in this capacity, they make him reſponſible for the rupture with which he threatens them. Upon this principle, they juſtify their diſregard to the univerſal law of nations, which declares the perſons of ambaſſadors and public miniſters to be ſacred, even in time of war. The Ruſſian miniſter therefore ſhared the fate of former miniſters from others powers, in ſimilar circumſtances: but I have the beſt grounds to declare, that if the foreign miniſters at the Porte would all unite in a repreſentation againſt ſuch a conduct, declaring at the ſame time, by authority from their reſpective ſovereigns, that no ambaſſadors, nor public miniſters of any denomination, would be ſent in future to the Ottoman court from any Chriſtian ſtate whatever, till the barbarous cuſtom was aboliſhed, the dread of loſing

loſing their allies would oblige them to aboliſh it. Such a declaration from the Imperial, the Venetian, and the French ambaſſadors, in the preſent circumſtances of the Ottoman empire, would effectually accompliſh this political revolution; and it would be highly becoming the dignity of the Chriſtian princes to make this neceſſary proviſion for the future ſafety of their repreſentatives.

We have already noticed that peculiar honours are ſhewn to ſome ambaſſadors, in preference to others. In reſpect to ceremony, that ſhall be treated of ſeparately; but in this place I ſhall take notice of other diſtinctions. As ſoon as the Imperial ambaſſador arrives on the Turkiſh frontiers, he is maintained, and all his ſuite, at the expence of the Grand Signor, till he returns, be it ever ſo long. It is true, the ſame conduct was obſerved with reſpect to Prince Repnin, the ambaſſador extraordinary from Ruſſia; but this was likewiſe on an extraordinary occaſion, to negociate a peace; but it is no precedent for other miniſters from the ſame court. The Emperor's ambaſſador brings very rich preſents to the Grand Signor, who makes returns to the Emperor ſtill more valuable by his ambaſſador at Vienna. Whereas the ambaſſadors of France, England, and Holland make very conſiderable preſents to the Sultan, who makes no acknowledgment

knowledgment whatever in return. His Sublime Highneſs lays a kind of claim to preſents from theſe powers, for the permiſſion he grants them to ſend miniſters to reſide at his court, and for the protection and privileges he allows to their trading ſubjects.

One diſtinction belonging to the Venetian ambaſſador is, that of a public entry into Conſtantinople, never allowed to any other miniſters, except ambaſſadors extraordinary. Another is, that the Venetian miniſter is allowed on the day of St. Mark to fire off a number of mortars in his palace, according to the age of the Doge, and to keep the feſtival with as much noiſy mirth as his people think proper; which is never permitted to the ambaſſador of any crowned head, even on ſuch occaſions as the birth-days, marriages, or coronations of their reſpective princes.*

In fine, the Turks take care that no ambaſſador ſhall be admitted to an audience of the Grand Signor, but at certain times, when he is prepared to diſplay all the pomp and ſplendour of his court. For this reaſon they commonly appoint thoſe audiences on the days of paying the military eſtabliſhment. The

* Sir James Porter is totally ſilent upon theſe diſtinctions, becauſe he would not leſſen his own dignity in the eyes of his countrymen, after a reſidence of fifteen years at Conſtantinople, in the character of ambaſſador and miniſter plenipotentiary.

The formalities of ſuch audiences merit a particular detail, and I ſhall fix upon that given to a Venetian ambaſſador, as ſurpaſſing thoſe of the miniſters of other nations.

The reader muſt be apprized, that the Ottoman court retains all the antient Oriental magnificence, in its numerous train, ſumptuous apparel, coſtly jewels, and luxury, ſo often deſcribed by other writers; and that it is fond of diſplaying every external appearance of magnificence and grandeur that can impreſs the minds of its ſubjects or of ſtrangers with awe, ſurpriſe, and terror. This hint it was neceſſary to give, that the enlightened reader might not be ſhocked at the indecent haughtineſs of ſome parts of their conduct upon theſe public occaſions.

CHAP.

CHAPTER XXVI.

Ceremonial of the public Entry of a Venetian Ambaſſador into Conſtantinople.

EVERY ordinary ambaſſador from the republic of Venice makes his public entry in the following order:

On the morning appointed for the ceremony the ambaſſador is brought down from his hotel at Pera, in a ſedan chair, to the Arſenal at Galata, ſituated exactly oppoſite to the Seraglio; and he is preceded not only by all his houſehold, but by all other Venetian ſubjects who happen to be either at Pera or Conſtantinople. He is ſcarcely arrived when they all embark in caiques, or little galleys, having a great number of oars. The ambaſſador, with his ſecretary and his dragoman, go on board a very ſuperb one belonging to the Grand Signor, which is furniſhed by the Marine Arſenal: its chief ornaments, and the entire outſide, are of pure gold. They paſs over to the other ſide, amidſt the diſcharge of the guns of the Venetian ſhips, and of thoſe of other nations in friendſhip with their republic. Upon their landing, the ambaſſador and all his train

train are received by the *Chiaus Bachi*, who conducts them to a building on the ſhore near at hand, which the Grand Signor occaſionally reſorts to, to enjoy the cool ſea-breezes; here refreſhments are provided, and ſome time is ſpent, while the order of the entry is adjuſted. The proceſſion then moves ſlowly on, in the following manner:

Firſt, *three hundred* Janiſſaries on foot, dreſſed in their habits of ceremony, the chief article of which conſiſts of long bonnets of white cloth, which deſcend a conſiderable length over their ſhoulders; their head cook cloſes the rear, habited in a black pelice, covered with ſilver chains, to which are ſuſpended in miniature, and likewiſe in ſilver, all the utenſils of a kitchen. He is followed by *ſixty* Chiaux on horſeback, headed by the *Calous Chiaus*, or conductor of the *Chiaux*. After them, *thirty-ſix* ſlaves belonging to the ambaſſador, dreſſed in his liveries, with their chief. Next to them, the ambaſſador's maſter of the horſe, his horſe led by ſix grooms in rich liveries. Then the major-domo and another officer on horſeback, at the head of fifty-ſix horſemen belonging to the ambaſſador, and covered from head to foot with his richeſt liveries. Next, his excellency's chief page on horſeback, followed by ten young lads, who are linguiſts, and ſix dragomen on horſeback. A colonel of the Janiſſaries, ſur-

ſurrounded by ſix Chiocadars, or ſervants on foot, led on the ſecond diviſion, if I may ſo call it, of the proceſſion. He was followed by the *Waywode* of Galata, attended by ſix *Chiocadars*; next to him was the dragoman of the republic; then the *Chiatili*, or maſter of the ceremonies to the Porte, and another officer belonging to the *Spahilar Aghaſi*, or general of the cavalry, attended by four Chiocadars. The third and laſt part was headed by the *Chiaus Bachi*, attended by twelve Chiocadars; and after him the ambaſſador, in a robe of purple velvet, embroidered with gold flowers, wearing a ducal cap, and mounted upon a ſtately horſe, richly capariſoned, and ſent to him by the Grand Signor: on each ſide of the ambaſſador's horſe ſix ſlaves on foot in rich liveries. Three noble Venetians, two ſecretaries of the embaſſy, and two private ſecretaries, followed his excellency, and after them all the Venetian ſujects on horſeback. The proceſſion was cloſed by a *Chiaus*, a *Capei*, and two Janiſſaries on horſeback. The proceſſion paſſed on in this order to the Seraglio, and laſted two hours from the time of the ambaſſador's landing.

Ceremonial of the Viſit to the Grand Vizir.

BEFORE the Ambaſſador could receive audience of the Sultan, it was neceſſary, according to the eſtabliſhed etiquette, to pay

his reſpects to the Grand Vizir, and this viſit terminated the entry juſt deſcribed. When the ambaſſador arrived at the principal gate of the ſeraglio, which the Turks call *Babi Humayùn*, that is the Sublime Porte*, he was met by the dragoman of the Porte, who conducted him acroſs a quadrangle to the hall of audience, where he was ſeated on a ſtool, oppoſite to the Grand Vizir's ſopha. The dragoman then placed himſelf, ſtanding, on the ambaſſador's right hand; his excellency's dragoman taking the left, the chief ſecretary of the embaſſy ſtood cloſe to the ambaſſador, holding with both hands his credentials, contained in a letter from the republic to the Grand Signor, which was in a rich purſe of cream-coloured cloth, embroidered with gold, locked with a ſolid gold lock. The hall being filled with Turks of rank, they ranged themſelves in rows, to pay their obeiſance to the Vizir, who entered in a few minutes, amidſt the loud acclamations of the Turks, and preceded by his *Kiaja*, and the *Reis-Effendi*. The Vizir's dreſs was a kind of robe made like a ſurtout, it was of white ſattin with very large ſleeves, and furred with ermine. His turban was uncommonly high, pointed at the top like a ſugar loaf,

* It is from this gate that the Engliſh and other Chriſtian nations have given the appellation of the *Porte*, and *Sublime* Porte, to the court of Conſtantinople.

but quadrangular upon the temples, and bordered with a plate of burniſhed gold about four inches broad, which made a ſplendid appearance. When he came to the corner of his ſopha, the ambaſſador roſe with his hat on, and all his attendants the ſame, according to the Turkiſh cuſtom: after reciprocal ſalutations, they both ſat down at the ſame inſtant. The ambaſſador then declared the nature of his embaſſy in a polite complimentary ſpeech in the name of the republic, by the mouth of his dragoman; to which an anſwer, equally polite, was returned by the Vizir, through the channel of the dragoman of the Porte. Coffee, ſherbet, ſweet-meats, and perfumes were then ſerved to both, and a rich *caftan*, a kind of robe in the form of a ſurtout, was preſented to the ambaſſador, in which he muſt appear before the Grand Signor: alſo *caftans*, not quite ſo rich, were delivered to forty of his attendants. The Vizir then ſent the dragoman of the Porte, to inform the ambaſſador on what day he ſhould receive audience of the Grand Signor, which was on that day week. Finally, the Vizir himſelf gave the ambaſſador a jewel in a ring, as a token of his perſonal regard; and thus the viſit ended: and the proceſſion returned in the ſame order to the water-ſide.

Ceremonial of the Audience of the Grand Signor.

ON the day appointed for the royal audience, the ambaſſador embarked, in the ſame manner as before, at the break of day; and on his landing he was received by the *Chiaux Bachi*, dreſſed in robes of gold, with a ſuperb pellice over them, and having with him a number of horſes from the Imperial ſtud. After taking the uſual refreſhments in the little ſummer-houſe, the proceſſion ſet forward for the Seraglio. Having entered the Sublime Porte, in the firſt ſquare, an immenſe number of guards were drawn up, through the middle of whom, as they fell back, his excellency paſſed on horſeback to the gate of the ſecond ſquare, where he alighted; no perſon, except the Sovereign, being permitted to paſs that gate on horſeback. There he was met by the dragoman of the Porte, and after a few minutes paſſed in the ſecond ſquare, his excellency aſcended the flight of ſteps leading to the Divan-chamber, preceded by the *Chiaux Bachi*, and the maſter of the ceremonies, who was very richly dreſſed, and both carried ſilver maces, which they ſtruck againſt the ground like walking-ſticks. The Grand Vizir was already ſeated upon the corner of

his ſopha to receive petitions and memorials. As ſoon as the ambaſſador appeared, he roſe to ſalute him, and then they both ſat down, as on the preceding day.

The Divan-chamber greatly reſembles Weſtminſter-hall, but is neither ſo long nor ſo lofty: the breadth appeared to me to be nearly the ſame. It is badly lighted by a large dome in the centre, and at the upper end are the tribunals of the Grand Vizir, exactly in the ſame poſition, and raiſed in the ſame manner above the hall, as the paſſage between the courts of Chancery and King's Bench, leading to the Houſe of Commons. Behind the Vizir's ſopha, and no great heighth above his head, there is a ſmall window grated with iron bars double gilt, within which the Grand Signor is ſeated, and hears the cauſes tried, and the deciſions of his miniſters and judges; he cannot be diſtinguiſhed, but it is known when he is there by the brilliancy of the large diamonds in his turban. In one angle, at a diſtance from the Vizir, but at the ſame end of the hall, are ſeated on ſophas the two *Cadislaſquirs*, or chief juſtices of the empire, in large turbans, the one green, the other white. At the oppoſite corner are the *Tefterdar* and the *Niſſangi*. By an opening in the wall at the left angle, you enter into a ſecond hall, which ſeems united to the firſt; and in this there were a

vaſt

vaſt number of other miniſters of the court and of the empire, ſeated on ſophas, according to their rank.

But the poor ambaſſador has a great deal to ſuffer in the Divan-chamber, before he proceeds any farther. The audience of an ambaſſador is the time of all others choſen to preſent publickly and freely a great number of petitions and memorials to the Vizir, purpoſely to ſhew his authority. While this buſineſs goes forward, the Vizir ſends the dragoman to his excellency, with polite compliments, to fill up the time. The next trial of his patience is the ceremony of iſſuing the money for the payment of the military eſtabliſhment for ſix months. And, as a proof of their oſtentation, it muſt be obſerved, that it will often happen that the day of giving audience to an ambaſſador cannot be put off till the exact time that the pay is due; in which caſe, to the great joy of the military, it muſt be paid in advance, for they will not omit this diſplay of their riches. It may, indeed, happen that the ſix months are expired before the ambaſſador's viſit to the Vizir, and then the payment is put off to the day of audience, which does not fail to excite murmurs.

The money is all brought into the Divan-chamber by the Tefterdar's ſlaves, in bags called purſes, and flung upon the ground without any order. The Grand Vizir orders

one to be opened, and the money to be counted, by way of form. The firſt troops to be paid are the Janiſſaries, of whom not leſs than 20,000 are aſſembled in the outer-courts, and before the Sublime Porte, upon occaſion of the audience of an ambaſſador, as impatient to receive their pay as to have the order given to devour what they call the *Miniſters*, being a kind of rice ſoup given to them on ſuch days by the Grand Signor. The colonel of the oldeſt regiment of the Janiſſaries appears firſt at the door of the Divan-chamber, when he is called in, and as many bags as will pay him and his men are flung out of the door down the ſteps; upon which he retires, bowing all the way, and conſtantly facing the tribunals, ſo that he walks out backwards. The colonel of every regiment does the ſame; but before the ſecond enters, the money belonging to the firſt muſt be cleared away, which is done by throwing the bags through an aperture like a window into the ſquare below; where the Janiſſaries of his regiment count the money again, and then they carry it off as faſt as poſſible to their chambers, or quarters: he who carries moſt is moſt eſteemed by his officers. This abſurd ceremony laſts three hours, and it requires the patience of a Stoic to ſit it out.

When this buſineſs is finiſhed, three tables are covered for dinner, one before the

Vizir,

Vizir, another before the *Niſſangi*, and a third before the *Teſterdar*. The ambaſſador alone dined at the Vizir's table, the three noble Venetians who accompanied him were at the Niſſangi's; and the two ſecretaries kept company with the *Teſterdar*. The repaſt was uncommonly ſhort, notwithſtanding the great number of diſhes, and the great variety of proviſion, all ſerved in green china, for it is the Turkiſh cuſtom to place only a diſh at a time upon the table, and to remove it in two or three minutes, but the ſervants who attend uſe equal diſpatch in laying the beſt parts upon the plates of the gueſts, who, if they like what is ſerved, can keep their plate, and let the next diſh paſs without exchanging it: this is the only method they can take to gratify their appetite with the article they moſt approve. After dinner, the ambaſſador returned back to his ſeat, and the Reis-Effendi preſented to the Vizir the ambaſſador's memorial, requiring an audience of the Grand Signor. The Vizir read it, ſigned it, then wrapped it up in a piece of embroidered ſilk, and ſealed it; over this cover he put a ſheet of white paper, and a private mark; he then delivered it to the *Chiaux-Bachi*, who carried it to the Grand Signor. Upon the return of that officer with the Sultan's anſwer, the Vizir quitted his ſopha, and went to the door of the Divan-

chamber, to receive it. He kiſſed it, touched it with his forehead, which is an act of ſubmiſſion, returned to his place, opened and read it, after which he gave orders that the ambaſſador ſhould be conducted through the ſecond hall, where the other great officers and miniſters of the court were all ranged, as mentioned before, and where the ſervants of the Chiaux Bachi attended with the preſents which the ambaſſador had brought from Venice for the Grand Signor; from thence he proceeded to an open ſaloon, and ſtopped a ſhort time under the arcades which join to the great gate that opens into the Grand Signor's apartments. Here his excellency and his attendants put on their caftans. As ſoon as the proper officers had opened this gate, the ambaſſador was introduced by the Grand Vizir and the Agha of the Janiſſaries, and ſupported on each ſide by two *Capci Bachis*; and the chief ſecretary had the ſame guard; he carried the ambaſſador's credentials in a purſe, as before. In this manner his excellency and his train entered the preſence chamber, where the Grand Signor was ſeated upon his throne, which conſiſts of a ſopha raiſed ſeveral feet from the ground, and placed in the right-hand upper corner of the room; there are upright cuſhions placed to ſupport his back and his arms, if he chooſes it; theſe

cuſhions

cuſhions are richly embroidered, and adorned with pearls and other jewels; the canopy over the throne is extremely magnificent; it is made of crimſon ſattin, lined with white ſattin, and faced with plated gold, interſperſed with brilliant diamonds and pearls. But nothing can exceed the ſplendour of his own dreſs, his turban and caftan being almoſt covered with jewels: the ambaſſador then bowed to the Grand Signor, and addreſſed to him a ſhort harangue, in the Venetian language, the tenour of which was to aſſure his Sublime Highneſs, that the republic of Venice ardently deſired to cultivate a ſolid peace and eternal friendſhip with his Highneſs and all his ſubjects, and that the republic ſincerely wiſhed him a proſperous and long reign. The ſecretary in the next place preſented the credentials to the ambaſſador, who delivered them to the maſter of the ceremonies, who handed them to the Agha of the Janiſſaries; by whom they were preſented to the Vizir, who laid them upon the throne. The Sultan upon this ſpoke a few words to the Vizir, charging him to deliver an anſwer upon his part to the ambaſſador; the Vizir accordingly approached his excellency, who was at ſome diſtance from the throne, and the dragoman of the Porte explained his anſwer, which was to aſſure the ambaſſador, in the name of the Grand Signor,

that

that his Sublime Highneſs would grant peace, friendſhip, and protection to himſelf and all his countrymen throughout his empire. The ambaſſador again made a bow to the Grand Signor, who returned it, and thus the ceremony ended.

As the ambaſſador and his train reach the ſecond court, where their horſes were left, and are mounted, before the Vizir can get ready with his immenſe ſuite, his excellency is obliged to wait ſome time, before this parade is adjuſted; for upon this occaſion the Vizir, and all the other great officers of the Seraglio, go before the ambaſſador, to conduct him out of the Porte on his return, after which they ſeparate, the ambaſſador and his train proceeding towards Pera, and the Vizir, attended by the other officers, goes to his own houſe. The proceſſion, therefore, from the ſecond ſquare of the Seraglio to the ſtreet, though ſhort, is very magnificent.

Other preſents are brought by the foreign ambaſſadors for the Sultana-mother, and for the Sultana-wife of the monarch; but if there ſhould happen to be neither the favourite ladies receive the preſents. It is the ſecretary of the embaſſy who performs the office of delivering theſe preſents. For this purpoſe he embarks at the Arſenal in a *Caicque* with twelve oars, accompanied by two dragomen, and two valets-de-chambre.

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The preſents, attended by a number of domeſtics in the ambaſſador's liveries, and a ſufficient number of ſlaves to carry them, are embarked on board of other caicques. As ſoon as they land at Conſtantinople, they are met by four Janiſſaries, in their beſt dreſſes, who march before, and after them the domeſtics, and then the ſlaves with the preſents, in baſkets covered with crimſon cloth; the ſecretary, the dragomen, and the valets follow on horſeback. They proceed to the Grand Vizir's houſe, where he receives them in the ſame ſtate as if it was the viſit of an ambaſſador, and the preſents are all opened and diſplayed before him in his audience chamber: the ſecretary likewiſe makes a complimentary ſpeech to the following effect: "That his ſovereign, wiſhing to preſerve the moſt perfect friendſhip with the Porte, as a proof of his good will, has the honour to preſent to his Sublime Highneſs, for the uſe of his favourites, the produce of the manufactures of his country, which he hopes will prove acceptable." The Vizir replies, that all tokens of the friendſhip of his ſovereign are highly eſteemed by the Grand Signor, and that as long as he continues to be the friend of the Porte, his Sublime Highneſs will religiouſly fulfill all the treaties and ſtipulations ſubſiſting between them. After this, the Vizir orders the dragoman of the Porte,

Porte, and one of his ſecretaries, to accompany the ſecretary of the embaſſy and the preſents as far as it is permitted for any men to go towards the Harem, or women's apartments in the Seraglio. His firſt introduction is to the colonel of the Boſtangis, who mounts guard in the exterior court of the Seraglio; after he has taken coffee and other refreſhments in the colonel's chamber, he is conducted acroſs that court by a guard of *Boſtangis*, who preſent him to the captain of the *Baltagis*, who commands the guard in the ſecond court; here is again offered coffee, ſherbet, and ſweetmeats; and a handkerchief embroidered with ſilver is given to him, and to the two dragomen. They are eſcorted by the guard of *Baltagis* to the guard of white eunuchs in a third ſquare, and by them are paſſed on to the guard of black eunuchs in the interior court, the gate of which opens into the Harem. Within this gate is the lodge of the *Kiſlar-Agha*, where that officer receives the ſecretary and his attendants, and in this lodge, the preſents are depoſited. The Kiſlar-Agha, as ſoon as he has received the preſents, inveſts the ſecretary with a rich *caftan*, and he likewiſe orders caftans of inferior value to be given to the dragomen.

If the Kiſlar is a polite, affable man, which is generally the caſe, he enters into familiar converſation with the ſecretary;

but if he happens to be a haughty, moroſe character, the ſecretary only makes his complimentary ſpeech reſpecting the preſents, in nearly the ſame terms as the Vizir, and receives a ſhort anſwer, which puts an end to the viſit. It is, however, the intereſt of the Kiſlar-Agha to be very civil to the ſecretary upon theſe occaſions; becauſe it is in the latter's power to indicate what portion of the preſents is aſſigned for him, and to make it more or leſs, according to his reception; he may even remain ſilent upon the ſubject, in which caſe our black governor dare not reſerve a ſingle article for his uſe. After the ſecretary and his attendants have left the Seraglio, the preſents are carried into the women's apartments, to be at the diſpoſal of the Grand Signor, who takes the firſt opportunity to view them, and to order the diſtribution to his favourites.

CHAP-

CHAPTER XXVII.

Useful Hints for Ambassadors and other Foreign Ministers residing at the Porte.

THE Turks are not at present the same kind of people they were formerly. It is impossible to assign the true cause of this change in their character. It is, however, said to be owing, first, to the great change in their fortune; the diminution of their power and national strength has lowered their pride. The second is, the great number of Christians who have embraced Mahometanism, and have contributed to soften their manners. Be this as it may, it is certain that the Ottomans are not so stupid, so ignorant, nor so brutal as they were in former times. For this reason then, it is requisite that the foreign ministers at the Porte should be men of distinguished abilities, who have been well educated, and are versed in the science of courts. They should not only be well acquainted with the personal character of their own sovereign, but likewise with that of the Grand Signor. They should attentively study the humours and interests of

the ſeveral members compoſing the Turkiſh adminiſtration, but more eſpecially they ſhould endeavour to diſcover the paſſions and foibles of any one miniſter who has particular influence in the Divan, or who enjoys the confidence of the Sultan.

All the foreign miniſters at the Porte ought to be united in a kind of republican body, having but one view with reſpect to themſelves and the Ottoman empire, ſo far as regards their perſonal welfare; which is to preſerve their rank and their privileges from all violence and inſult. If, therefore, any particular miniſter ſhould be a man of inferior knowledge and addreſs to his brethren, it will be hardly poſſible to form this neceſſary union, becauſe they cannot confide in a weak or ignorant man.

Every foreign miniſter, then, who wiſhes to enjoy reputation and tranquility at the Porte, muſt ſtudy attentively every branch of political ſcience, he muſt be maſter of the general ſtate, ſtrength, views, alliances, connexions, private affinities, treaties, commerce, and laws of the Turks; and that he may acquire information upon theſe important ſubjects with the greater facility, it is abſolutely neceſſary that he ſhould learn the language of the country.

It is a well-known fact, that the ſupreme direction of public affairs in Turkey is in the hands of thoſe who are in private, the greateſt favourites of the monarch; but nothing

thing demands ſo much ſkill and delicacy as the attainment of a perfect knowledge whether the reigning favourite is a member of the external adminiſtration, or of the interior cabinet; that is to ſay, whether he belongs to the Divan, or to the Seraglio. If he belongs to the government without doors, a foreign miniſter may cultivate his friendſhip openly; but if he is in the Seraglio, it will require the greateſt nicety to be well with him; and the utmoſt ſecrecy and precaution muſt be obſerved, that any private intimacy ſubſiſting between ſuch a favourite and a foreign miniſter does not come to the knowledge of the other miniſters of the Porte; whoſe jealouſy would be excited to ſuch a degree by this partial attachment, that they would ſet every engine to work to ruin the foreign miniſter, by ſetting him at variance with the Porte, and with the other foreign miniſters.

This rule being obſerved, a foreign miniſter cannot do better than to cultivate a cloſe connection with the principal members of the Turkiſh government. For they are eaſily gained over by flattery and preſents, and conſiderable advantages may be derived in the conduct of negociations by a knowledge of the fort and the foible of the perſons with whom a foreign miniſter is to treat.

A cool temper, accompanied by a proper degree of fortitude and firmneſs, is eſſentially

tially neceſſary for every Chriſtian miniſter at the Porte, to enable him to parry the little affronts and mortifications he will occaſionally receive from the inſolent Turks. He muſt know how to diſſemble, and to give a favourable turn to words and actions that he is convinced were not well intended: but above all, he muſt diſregard their menaces; for if he but ſeems to dread them, ſuch is their arrogance, that one conceſſion brings on a claim to another; and if a miniſter does not ſhew himſelf determined to reſent groſs inſults, they will proceed to a direct violation of the law of nations, and of the privileges of ambaſſadors. Not a ſingle Muſſulman but muſt be treated with politeneſs by a diſcerning foreign miniſter; for the common waterman who tugs at the oar to-day may poſſibly be Grand Vizir to-morrow: theſe are revolutions that have frequently happened at Conſtantinople, and the Vizir in that caſe, according to the Turkiſh temper, would not fail to reſent any haughtineſs or ill uſage ſhewn to the boatman. Laſtly, a good underſtanding ſhould be kept up with the Chriſtian inhabitants, and even with the Jews of any note living at Conſtantinople; for ſome of theſe are well received, and even careſſed by their miniſters in the firſt departments of government; and, by means of familiar acceſs to them, obtain information worthy the notice of a foreign ambaſſador.

CHAPTER XXVIII.

Deſcription of the City of Conſtantinople.

CONSTANTINOPLE is without doubt one of the largeſt and moſt celebrated cities of Europe. Its ſituation at the eaſtern extremity of Romania is the moſt agreeable and advantageous that can be imagined. The ſtrait which ſeparates it from Natolia is ſomewhat broader than the Thames at London. The city is larger than the capital of Great-Britain, and the inhabitants are computed at a million and a half, including thoſe of the ſuburbs of *Galata*, *Pera*, and *Scuttari*, along the canal of the Black Sea. Galata and Pera are the reſidence of the Chriſtians. Turks, Greeks, Armenians, and Jews are all mixed together in the city of Conſtantinople, which is not handſome, neither is there a tolerable ſtreet in it. No order, no architecture, no dignity is to be found in the houſes; the Moſques alone merit the attention of ſtrangers, and of theſe there are 934 great and ſmall. Ten of them are royal, and truely ſuperb. But after viewing that of St. Sophia, already noticed in another part of this work, there is little

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to be ſeen in the reſt; for they are all built after one plan, however, their ſituations are all delightful, and on that account attract the notice of paſſengers. St. Sophia is nearly oppoſite the great gate of the Seraglio, from whence the Ottoman court takes the name of the Sublime Porte.

There are a great number of large ſquares at Conſtantinople, but only two of them are kept in good order; the reſt are filthy, and quite neglected. The principal and the moſt beautiful is the ſquare of Sultan *Hamet*, in the center of which there are two ſuperb marble pyramids; one of them is ornamented with hieroglyphics, the other is plain; the baſes of theſe pyramids reſt upon four large marble globes, which repoſe upon ſquare pedeſtals. Upon the ſame ſquare, there are the remains of a fine column, in the form of a ſerpent, made of braſs; when the Turks took Conſtantinople, the ſoldiers miſtaking it for gold began to demoliſh it, but were ſtopped by their officers when it was found to be baſe metal. Another column near the Moſque of the *Valeda Gemiſi*, or Sultana-mother, is likewiſe very remarkable, for it is of a ſurprizing height, and the chief material is bitumen, but badly put together, yet it appears to have been purpoſely conſtructed in that rude manner; upon the whole, this column is a great myſtery, for no perſon can explain

the meaning of it. The Turks hold it in veneration, it is carefully guarded from any injury, and different Sultans have alighted from their horſes, and deſcended into the ſubterraneous chambers under it. The Chriſtians likewiſe eſteem this column, and pretend that in the cavern there ſtill may be ſeen at this day the baſkets which Jeſus ordered to be filled with the fragments that remained after he had fed the multitude in the deſart. The Muſſulmen do not deny this, but they add, that in the ſame cavern, in a ſmall box made of a ſingle brilliant, there are ſome drops of the ſeed of the prophet Mahomet, and whoever touches this box is ſure to have children; this accounts for the viſits made by ſome ſuperſtitious Sultans to this ſubterraneous chamber.

The ſquare of Sultan Bajazet is not quite ſo large as the former, but it is delightful, ſituated upon one of the ſeven hills on which Conſtantinople, like Rome, is built. This ſquare is ornamented with ſome ſtately buildings, particularly the Moſque of Sultan Bajazet, and the Old Seraglio, which was formerly the palace of the Emperor Conſtantine the Great, and of ſome of his ſucceſſors. The houſe of the Agha of the Janiſſaries ſtands upon the aſcent to the ſquare, and on this account it is much frequented by perſons of rank; fairs are likewiſe

likewiſe kept upon this ſquare, which makes it the reſort of merchants and traders, and it lies in the direct road to the Sublime Porte.

Near the *Kom-capi*, or ſand gate, there is a ſmall Moſque, which was formerly a Chriſtian church: every Chriſtian is prohibited entering the ſtreet in which it is ſituated, under pain of death; and the reaſon given by the Turks is, that in this Moſque the prophet occaſionally ſhews himſelf in glory, and delivers his ſpecial orders to his faithful diſciples. I have converſed with ſeveral Muſſulmen, above the common ſort, who ſeriouſly aſſured me that they had had the happineſs to ſee the ſacred prophet, but that the ſplendour of the rays of glory with which he was ſurrounded deprived them for a ſhort time of their ſight.

After having paſſed the gate of the Seraglio, which leads to the firſt court, on the left hand there remains a large building, which was formerly the private church of the patriarch St. John of Chryſoſtom; at preſent it is a repoſitory for the arms and banners taken from the enemy in time of war. In the gallery on the ſecond floor is the tomb of the holy patriarch, and his effigies in ſtone; from the tomb iſſues a ſpring of water, which the ſuperſtitious eſteem as a remedy for all diſeaſes. The Chriſtians make uſe

of it, and pay the Turks very dear for the medicine. Near this tomb is a large chamber, which is always kept ſhut up, and it is ſaid to be full of the bodies of ſaints; the Turks keep a lamp conſtantly burning in it. It was upon the ſquare, before this church, that the Empreſs Eudoxia cauſed her ſtatue to be erected, that ſhe might be held in veneration by the people, which occaſioned the ruin of St. John of Chryſoſtom.

Whoever wiſhes to ſee enormous columns of marble, larger than any to be found elſewhere, muſt viſit the ſquare of *Abla Sultana* before the Seraglio, in which great quantities may be ſeen lying upon the ground; alſo two lions made of one block of marble, with the pedeſtals and pillars upon which they are ſupported.

Many other curioſities were diſperſed in different parts of the city; but the Sultans Oſman, Mahmud, and Muſtapha took them to adorn the inſide of the Seraglio, where they are hid from the public eye.

The *Bazars* and the *Kans* deſerve to be noticed for their public utility, though they are plain ſimple edifices, that do not add to the ſplendour of the city. They are ſtone buildings, well ſecured from fire and thieves. The Bazars contain two rows of ſhops, each row belonging to one particular trade or art. They are all ſupported by arches,

arches, and receive their light from cupolas at the top: they are ſhut up every night with iron gates, and guards are placed within. Each Bazar has an Agha, or ſuperintendant, who lets the ſhops at a high price, but which is paid with chearfulneſs, on account of the ſafety of the effects.

The *Kans* are a different kind of buildings, which ſerve for the reſidence of foreign merchants, and as warehouſes for their commodities. They greatly reſemble the convents of friars in Chriſtian countries, having cloiſters open to an interior ſquare or court, in which cloiſters each merchant has a little chamber to ſleep in, a kitchen, and over head, one or more rooms for his merchandize. There are likewiſe large vaults under theſe cloiſters, to which the merchandize may be removed in caſe of fire, but it was never known to be neceſſary, for as the whole building is of ſtone, ſupported on arches, and every precaution is taken when they are ſhut in at night, no inſtance can be given of any damage happening either from fire or thieves to the effects lodged in a Kan.

The moſt conſiderable Bazars are the *Bit-Bazar*, near the Old Seraglio, and the *Sandal-Baſiſtan*, oppoſite the Furriers-ſtreet. The principal Kans are, the *Vizir's Kan*, the *New Kan*, and the *Kan* of the *Sultana-mother*.

The environs of Conſtantinople are delightful. *Galata* is the principal ſuburb, and *Pera* is properly ſpeaking the ſuburb of Galata. Theſe are the places in which the Chriſtians have fixed their reſidence. All the foreign miniſters inhabit Pera, to which, after paſſing the canal, you aſcend by a moderate hill, from which you have a diſtinct view of the greateſt part of the city. The ſtreets of Pera are ſo filled by Europeans, that one would imagine it was a capital town in ſome Chriſtian country. From Pera you may paſs to the mouth of the Black Sea, to the eaſt, through a ſucceſſion of delightful villages, ſo cloſely joined to each other, that they ſeem to form but one town: it is an excurſion of about four hours. The canal which ſeparates this fine country from Natolia is about twice the breadth of the Thames at London; and the oppoſite ſhore preſents the ſame chain of villages, but not ſo cloſe together; they commence with *Scuttari*, which is oppoſite the Seraglio, and preciſely on the point of land that ſeparates Scuttari from the Seraglio is the famous tower of Leander, at preſent, a light-houſe for the ſhips entering and going out of the canal, and on the coaſts of the Black Sea. In a word, the view from Pera is the moſt delightful that can poſſibly be conceived. A number of villas belonging to the Grand Signor add to the

the beauty of the proſpect, but being in the Turkiſh ſtyle of architecture, the buildings would not pleaſe an European traveller.

The New Seraglio, moſt of the Moſques, the Bazars, and the Kans are the only ſtone buildings. All the private houſes are built with wood; they are painted on the outſide of different colours, which gives them an air of gaiety, and the novelty of the ſight cannot but be pleaſing to ſtrangers.

The ravages made by fires at Conſtantinople are not to be wondered at, when it is conſidered that wooden houſes are deſtroyed in a few minutes, and that the flames meet with no interruption from party walls. Sometimes the communication has been ſo rapid, that all efforts to ſtop the devaſtation have been fruitleſs. In the reign of Sultan Mahmud 12,000 houſes were deſtroyed by one fire, and the Sultan finding every effort to prevent the ſpreading of the flames unſucceſsful, at laſt cried out, that he was convinced the fire came from heaven, and ordered the workmen who were endeavouring to ſtop it to deſiſt from their uſeleſs labour. But the moſt remarkable circumſtance concerning fires at Conſtantinople is, that after the deſtruction of four or five thouſand houſes, you ſee the whole rebuilt again in twenty or thirty days, and no appearance left of the calamity.

There

There are ſeveral cauſes of the frequent fires at Conſtantinople. Very few indeed happen by accident, notwithſtanding the houſes are of wood; but it is this circumſtance which is the great temptation to ſetting them on fire deſignedly.

The principal incendiaries at Conſtantinople are the Janiſſaries; whenever they are diſcontented with the adminiſtration, but more particularly when they diſlike the Grand Vizir, they ſet fire to different parts of the city at once, and repeat this villainy till they oblige the Grand Signor to remove the prime miniſter; fires from this cauſe have even been the ſignal for depoſing the Sultans, if their wiſhes were not gratified. Upon the breaking out of war, juſt before they take the field, they likewiſe ſet fire to the city, or to the ſuburbs, that they may pillage a booty of ſufficient value to defray the expences of the campaign. Before they marched againſt the Ruſſians in the laſt war, they ſet fire to three different quarters of Galata, and raiſed a conſiderable ſum of money, at the expence of the poor ſufferers. Yet, ſuch was the weakneſs and timidity of the government, that no example was made, though undoubted evidence was given of the fact.

The ſlaves, when they can place a confidence in each other, and can get together

together ſecretly in any number, ſet fire to particular quarters, to revenge themſelves on ſevere maſters, and for the ſake of booty. Laſtly, the dealers in timber and nails, whoſe fortunes depend on frequent fires, are ſtrongly ſuſpected of employing private agents to promote theſe diabolical practices.

CHAP-

CHAPTER XXIX.

Of the Mixture of Inhabitants of Conſtantinople. Of the Greeks, Armenians, and Jews.

IF Conſtantinople had no other inhabitants but Turks, it would not be half ſo populous as it is at preſent. The Greeks, Armenians, and Jews form a conſiderable part of its citizens. The Greeks are the moſt numerous; and though they have loſt the confidence of the Turkiſh government as a nation, yet they ſtill preſerve an influence, as individuals, both at the Porte and in the city, and obtain favours and privileges which are not granted to any other Chriſtian ſubjects of the Ottoman empire. The governments of *Moldavia* and *Wallachia* are always beſtowed on Greeks, and they exerciſe a ſovereign authority in thoſe provinces, almoſt independant of the Porte. There are at Conſtantinople many deſcendants from the antient illuſtrious families of Greece; but they have no other marks of the ſplendour of antiquity, except their names, and a few uſeleſs privileges, which they enjoy in conſequence of their noble birth. Almoſt all the genteel and opulent

Greeks

Greeks live at Fanari, a ſuburb at a ſmall diſtance from Conſtantinople, but which joins the chain of buildings continued on from the walls of the city. Many of them ſubſiſt on the pay they receive for offices they hold under the governors, who are called Princes of Moldavia and Wallachia; others have very trifling hereditary eſtates in land.

It is inconceivable what intrigues are ſet on foot by ſome of the antient Greek families to obtain the governments of theſe two provinces, and the chief employments in them. Yet fatal experience has ſhewn, that very few of the governors have died a natural death. In fact, the deſpotiſm they exerciſe, the methods they purſue to amaſs riches, and the jealouſy the Porte entertains that they will render themſelves totally independant, frequently furniſh plauſible pretexts to cut them off. It is hardly four years ſince the head of a Prince of Moldavia was expoſed upon the gate of the Seraglio, for no other reaſon but becauſe he was highly eſteemed by the court of Peterſburgh.

The dragomen of the Porte, and of all the towns on the frontiers of Chriſtian countries, are Greeks, who, beſides the Turkiſh and Greek languages, underſtand Latin, French, and Italian. The Turks place a confidence in them, not only becauſe they are born ſubjects of the empire, but as they know that their family connections

tions and all their hopes in life are centered in Turkey. Beſides, they are all well aſſured, that by gratifying their pride, in giving them ſome public employment, however inconſiderable, they make them wear the chains of ſlavery without repining, or the leaſt deſire to change maſters.

Great numbers of Greeks likewiſe embrace the eccleſiaſtical life, and, by means of patronage at the Porte, obtain benefices in the Greek church, and the dignities of biſhops and patriarchs. The patriarch ſtill exerciſes a kind of deſpotic power over that people. He holds a Divan once a week, to decide cauſes between individuals; he is aſſiſted by twelve biſhops, and with their concurrence he can inflict pains and penalties; but, in other reſpects, the Turks have conſiderably diminiſhed the privileges of the patriarchſhip. Formerly they had a ſeat in the Turkiſh Divan, and they held their places for life; at preſent they are removed, by baniſhment, to the iſle of Princes, ſix leagues from Conſtantinople, as ſoon as a competitor offers to gratify the Grand Vizir with a larger preſent, or annual tribute, than the poſſeſſor. Theſe removes became ſo frequent, that the patriarchs in exile found it neceſſary to build a large, commodious houſe, which they adorned with ſpacious gardens for themſelves and their ſucceſſors. Other Greeks ſhut themſelves up

in

in the numerous monaſteries throughout Turkey. Such are the reſources of the better ſort. As to the common people, they are engaged in commerce and the mechanic arts; the ſea-ſervice employs great numbers, and many work in the Arſenal. In general they are very poor; and as they deſpiſe the Armenians, and all other Chriſtians not of their own church and nation, they have a great number of enemies. No Greek, being an inhabitant of Conſtantinople, can embrace the Roman Catholic religion, without forfeiture of his effects, and condemnation to the galleys. Thoſe Greeks, therefore, who profeſs the Roman religion at Conſtantinople are ſtrangers, from Scios, Tinos, or Naxia, iſlands in the Archipelago.

There are ſeveral Greek churches, beſides the patriarchal, at Conſtantinople and its environs; but their prieſts are the moſt abominable race of men upon earth.

It is neceſſary to obſerve in this place, that there are about forty ancient Greek families at Conſtantinople, who are called *Motſellemin*, that is to ſay, remitters. They are the deſcendants of the malcontents, who, at the time of the fall of the Greek empire, betrayed their ſovereign and their country, by joining with the Turks who laid ſiege to the city, and putting it into their hands: from which event they derive their name. They enjoy at this day the privilege of wear-

ing yellow ſlippers, and red drawers, like the Turks, and they are exempt from the annual tribute paid by the other Chriſtian ſubjects of the Ottoman empire. Trifling immunities theſe for ſo great a crime! They are univerſally deſpiſed and deteſted, and are obliged to live ſecluded from ſociety; for if they attempt to mix in good company, they are immediately reproached with the treaſon of their anceſtors.

The Armenians, another nation ſubject to the Turks, greatly contribute to the population of Conſtantinople. Their number in the city, and its environs, is computed at 60,000. The major part are merchants, and in general they are very rich. Moſt of the bankers are Armenians. They are ſectaries following the doctrine of *Eutyches*, who denied the two natures in Chriſt, the divine and human; maintaining that the firſt only exiſted under the appearance of the latter. They have their patriarch at Conſtantinople, a numerous prieſthood, and ſeveral churches.

A great part, however, of the Armenians at Conſtantinople profeſs the Roman Catholic religion, but they have no church; theſe reſort to the chapels of the foreign ambaſſadors. The Roman Catholics have two biſhops at Conſtantinople, called apoſtolical miſſionaries, and about eighty other prieſts, moſt of them ſent there from Rome.

In the houſes of moſt perſons of condition profeſſing the Romiſh faith there is a chamber ſet apart for the prieſts to ſay Maſs, which they do from houſe to houſe; but for this they are liable to perſecution from the Patriarch, who ſometimes arreſts and impriſons both the prieſts and the congregations: in this caſe they are obliged to apply to the Grand Vizir, who receives a handſome preſent for his protection, and an order to ſet them at liberty. As to the Patriarch, he gains nothing but the gratification of furious zeal. The Armenians in general bear a very good character; they are pious, faithful, honeſt, and polite to every body; but the Turks will not employ them in any ſervice whatever: yet they avail themſelves of their opulence, by extorting money from them under various pretences.

The Jews come next under our conſideration. Their number in and about Conſtantinople is aſtoniſhing; they reckon 40,000 families, which, upon a moderate computation, makes 200,000 perſons. They are ſubject to a kind of ariſtocratical government among themſelves. They have a claſs of men whom they call *Cajams*, they are doctors of their law, and to them they ſubmit the deciſion of all common cauſes which occaſion any differences between them; and it ſeldom or ever happens that they appeal from the ſentences of thoſe udges to the Turkiſh tribunals. They

poſſeſs great riches, and live as much, if not more at their eaſe, than their brethren at London; for the Turks eſteem them far beyond Chriſtians. They carry on every branch of art and commerce, from which they acquire their opulence.

There is not a Turkiſh houſe at Conſtantinople of any note, but what has Jews familiar in the family. One may judge from this of the number and quality of their protectors; a circumſtance which makes them haughty and inſolent to the Greeks and other Chriſtians. All the under-officers of the cuſtom-houſe are Jews, who make very conſiderable gains. The factor to the Agha of the Janiſſaries is a Jew, and perhaps the moſt conſiderable in the city. Though they are held in ſlavery, not being ſuffered to purchaſe lands, they have a ſtrong tincture of ambition, and love to lord it over their inferiors, by the ſtrength of their riches. A prodigious number, as in other capital cities, follow the profitable buſineſs of exchange-brokers, money-ſcriveners, and dealers in jewels. Their intercourſe with the Turks of rank gives them a knowledge of their private circumſtances, and of their ſecrets; a ſcience which they turn to very good account as pimps and ſpies. A foreign ambaſſador may know more of the ſtate of the Turkiſh cabinet by gratifying the avarice of a Jew, that being his ruling paſſion, than from any other quarter whatever.

CHAP-

CHAPTER XXX.

Of the Police of Conſtantinople.

THE *Chiaux Baſhaw* is an officer who repreſents two perſons: he is judge of the civil cauſes, and marſhal of the court. As marſhal of the court he receives the ambaſſadors of foreign princes on their entry into Conſtantinople, and accompanies and introduces them to the audiences. For his trouble he is very well rewarded, becauſe all the ambaſſadors preſent him with ſome of the richeſt manufactures of their reſpective countries.

The income he draws from his other office of judge in the civil cauſes is of much greater value. To his tribunal are ſent by the Grand Vizir, and by the two Judges General of Natolia and Romania, all the law-ſuits that are not of great conſequence. He is the chief of the *Chiaux*, who all depend upon him.

Another reſpectable officer of the police of Conſtantinople is the *Stambo-Effendi*, who has the inſpection of all things ſaleable, and above all of the neceſſary proviſions for daily conſumption. His applications are

always directed to procure abundance for the city; and if any article begins to fail, he muſt uſe his beſt endeavours to make an equal diſtribution of it, according to circumſtances. This poſt is always filled by a man of great prudence and integrity: he draws his immenſe revenue from every article, even the moſt minute neceſſary of life conſumed by ſo great a quantity of people as Conſtantinople incloſes.

The *Cadis* likewiſe judge cauſes of inferior conſequence; and by this means the *Grand Vizir*, the two Judges General of *Romania* and *Natolia*, and the *Chiaux Baſhaw*, can more eaſily pay attention to things of greater conſideration. With the ſame intention they have created a kind of judge in the perſon of a chief of every profeſſion, and he judges the cauſes of ſmall conſequence among the men of his claſs.

Reſpecting the buildings there are always continual diſputes; but for diſputes of this kind there is the *Mammer Baſhaw*, who is the judge, or rather the ſuperintendant-general of the buildings: his ſentence given admits of no appeal; and he knows how to make the laws accord with his intereſts: he has an opportunity of making himſelf rich in a very ſhort time.

The *Agha* of the *Janiſſaries* is judge of his Janiſſaries, and of all cauſes that appertain to them. The Boſtangi Baſhaw is judge of

of his people, and of all cauſes ariſing within the places deſtined for the amuſement of the Grand Signor. The *Captain Baſhaw* is judge of his ſeamen, and of the ſoldiers of the navy; and the General of Artillery the ſame of thoſe who belong to him.

Even the Chriſtians and the Jews are judged by their patriarchs, and by their rabbis, and it very ſeldom happens that any of theſe laſt, even for the greateſt cauſes, are called before a Turkiſh tribunal.

Theſe are the principal magiſtrates exerciſing authority in the city, diſtinguiſhed according to their rank. And it muſt be confeſſed that the inſtitution ſeems at firſt ſight to be well calculated to maintain public tranquility and decorum, effects which it would certainly produce, if venality did not prevent an impartial execution of ſalutary laws.

After having ſpoken of the officers appointed for the civil government and good order of the city of Conſtantinople, it ſeems very proper to ſay ſomething of the methods taken for governing and guarding it, and for the adminiſtration of juſtice. The guard of the city conſiſts of a body of Janiſſaries, with their colonel, to every gate of the city; in all the moſt frequented places another body, in like manner; to each of the ſtreets another party of two or three men; and a continual patrol, who rove through the city day and night. Theſe

men are only armed with cudgels, but they can manage them ſo dexterouſly, that they make themſelves as much feared as if they had fire-arms. In almoſt all the ſtreets there are gates which cut off the communication with the other ſtreets. Such is the manner of guarding this immenſe city, where murders are very rare, and where malefactors are diſcovered almoſt always in the very moment they commit their crimes.

If a robbery or a homicide happens to be committed, all the inhabitants of that ſtreet are obliged to bear the puniſhment. Such is the invariable law. From whence it follows, that all the inhabitants of a ſtreet exert themſelves upon the firſt ſymptoms of a quarrel, and they drive out by force from their ſtreet whoſoever begins to diſpute: they are careful that no thief introduces himſelf amongſt them; and being all reſponſible for one another, it is very difficult for a robbery, or other crime that is puniſhable, to be committed with impunity. This law ſeems rather unjuſt, and in ſome caſes is really ſo; for example, if on the ſea-ſhore a body is thrown up, which is known to have died a violent death, the inhabitants of the villages neareſt to where the dead body is thrown up, are obliged to pay a certain ſum, in caſe they find not the parents of the deceaſed; which is for the *Boſtangi Baſhaw*.

It

It remains to ſpeak of the adminiſtration of juſtice. The Divan is a tribunal open to every body, and on fixed days. The grand Divan is held once a week, always on a Tueſday evening, in the Seraglio of the Grand Signor, who aſſiſts without ſhewing himſelf, for he is at a latticed window, over the Grand Vizir, who is ſeated oppoſite to the door of the Divan, by which the ſupplicants and the clients enter. In this manner the monarch liſtens, hears, and obſerves the orders of the Grand Vizir, and of the other miniſters, without being ſeen. On each ſide of the Grand Vizir are the two Judges General of *Romania*, and of *Natolia*; and, according to their rank, the other private judges; but they do not ſit. Thank God! no advocate is employed in any ſuit: every man pleads his own cauſe. When a memorial is preſented to the Grand Vizir, if the requeſt it contains is granted, he ſigns it with his name; and if it is refuſed, he tears the memorial, and there the matter ends. All cauſes are decided with brevity, becauſe moſt commonly they depend upon the evidence: but if it happens that a cauſe is obſcure, the Grand Vizir gives the inſpection of it to ſome ſubaltern miniſter, in order to clear it up, and directs him to make a report to him within a given time. All cauſes relative to religion and public manners the Grand Vizir leaves to the deciſion of the two Judges General,

without appeal. Mondays and Fridays are vacation days; but on all other days the Divan is open, either at the Seraglio, or at the Grand Vizir's. Nothing can be more aſtoniſhing, than to ſee a Grand Vizir, who ſometimes ſcarcely has had any education, or time to ſtudy, direct ſo vaſt an empire as the Ottoman, and govern it perfectly well; though it is impoſſible for him to provide for every thing. And eſpecially as he is ſo ſituated, that ſometimes he is obliged to carry himſelf fairly to perſons who have it in their power to ruin him, and to ſhut his eyes to their dark deſigns, without being able to make uſe of his power.

CHAPTER XXXI.

Of the Manners and Cuſtoms of the Inhabitants of Conſtantinople.—Singular Anecdotes concerning them—and Miſcellaneous Remarks.

A Stranger who arrives at Conſtantinople, and ſees ſuch a concourſe of different people, all dreſſed in the Oriental habit, muſt be at a great loſs to diſtinguiſh the one from the other. To remove this difficulty, I ſhall point out the exact tokens by which they may be known diſtinctly, though their dreſſes are in a great meaſure uniform. The Greeks wear a kind of turban of black lamb's ſkin, narrower on the crown than thoſe of the Armenians. The Greeks have black drawers and ſlippers. The Armenians have red ſlippers, and purple drawers. The Turks wear yellow ſlippers; and Sultan Muſtapha, who forbid any Chriſtian to wear the ſame upon pain of death, ordered that they ſhould all wear red; but the haughty Greeks reſolved to be diſtinguiſhed from the Armenians, and preſented a petition to that monarch, praying that they might be allowed to wear black; which was granted for the conſideration of a pretty large ſum paid into the Sultan's private treaſury.

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The Jews wear drawers and ſlippers of a ſky-blue colour, their turban is totally different from the Chriſtians, and they have two bunches of hair hanging down by the ſides of their ears. Theſe people are very fond of appearing what they are, leſt they ſhould be miſtaken for Chriſtians. But there are ſome privileged perſons, both Greeks and Jews, who are allowed to wear yellow ſlippers, and ſcarlet drawers, the ſame as the Muſſulmen; but theſe are the dragomen to ambaſſadors, and the *Metzellemins*, who pay no annual tribute.

The reigning Grand Signor was walking one day incognito through the ſuburb of Fanari, attended only by two favourite domeſtics, a black and a white eunuch: on the road he met a young man, who wore three pellices one above another; he had likewiſe a very rich pipe in his mouth, and to add to this luxury, he had on yellow ſlippers: the Sultan imagined he muſt be either ſome dragoman, or the ſon of ſome Bey, or at leaſt a privileged Greek; curioſity induced him to order an enquiry to be made, and it was found that he was only the ſon of a Greek butcher of Fanari; upon which he commanded his attendants to put him to death upon the ſpot.

As the city of Conſtantinople is crowded with inhabitants, it is very eaſy for the Chriſtian ſubjects to diſguiſe themſelves in the

the Turkiſh dreſs, or even in the European, to avoid paying the annual tribute; but if they are diſcovered in the fact, their heads are ſtruck off, unleſs they will become Mahometans. If in the latter, their effects are confiſcated, unleſs they will redeem them on the ſame condition. Some years ſince the population of Conſtantinople increaſed to ſuch a degree, that the government was obliged to take meaſures to diminiſh it. The Baſhaws of the provinces were ſo tyrannical, that the people removed their perſons and effects to the capital in ſuch numbers, that it was impoſſible to find room for them and the old inhabitants: the Divan, therefore, publiſhed an order, that all the families that had not been eſtabliſhed twenty years in the city ſhould leave it, and guards were placed at the gates, to prevent the arrival of any more ſubjects from the provinces.

There are no public ſpectacles, no maſquerades, nor any other amuſements at Conſtantinople, except the *Donalma*, that is, the rejoicings on account of the birth of the children of the Grand Signor. As there is no intercourſe between families, the women not having their liberty, it follows that all other ſociety is diſagreeable. At *Pera* and *Galata* the Europeans take as much pleaſure as in their own country, perhaps more. When the foreign miniſters are in harmony

harmony with each other, they maintain a troop of comedians; they have concerts, entertainments, balls, and parties of pleaſure without number. Many of them are married, and conſequently enjoy family ſociety. The King of France forbids his ſubjects to marry in Turkey; but this reſtraint only whets the deſire to break through it. Accordingly, many of the French reſiding at Pera and Galata are married, and the reſt have pretty miſtreſſes, whom they engage in the quality of ſervants: they are ſmart, lively Greek girls, moſtly from the iſle of Tinos; and they are ſo artful and bewitching, that they ſoon gain the aſcendant over their maſters, who may be ſeen kneeling at their feet twenty times a-day. As for the Engliſh, they make uſe of the liberty given by their laws to divorce their wives, in order to marry theſe girls: there was a late inſtance at Pera of one, who put away his wife, by whom he had ſeveral children, and married one of theſe girls, her ſervant. The French envy this privilege belonging to the Engliſh; yet they ought not, for the French wives are not jealous of their keeping Greek miſtreſſes openly.

Notwithſtanding the prohibition of the French monarch, his own ambaſſador to the Porte, the Marquis de St. Prieſt, Knight of Malta, could not conquer his paſſion for the daughter of M. de Luddolf, the Neapolitan

litan miniſter: the mother of this girl was the daughter of a poor ſmall-coal-man at a village near Belgrade. M. de St. Prieſt married her privately, and had a ſon by her; the marriage was kept ſecret upwards of two years, as ſhe always reſided at M. Luddolf's. But at length an Armenian, whom M. de St. Prieſt had reproached for ſome miſbehaviour, bid him break off his unlawful commerce with the daughter of the Neapolitan miniſter. The French ambaſſador, quite thunder-ſtruck, made anſwer, that there was no harm in it: upon which the Armenian replied, "Marry her then publicly, and wipe away the ſcandal." This affair made ſo much noiſe, that M. de St. Prieſt was obliged to acknowledge his marriage, and ſoon after he ſet out for Paris, taking his lady with him; where, through the intereſt of a prince of the blood, he was well received, and his lady was introduced to all the polite circles. In the end, the king forgave him, and allowed him to return with her in the ſame quality to Conſtantinople.

As for the Greek women of Fanari, and of the villages along the canal of the Black Sea, if they are perſons of any rank, they enjoy as much liberty as the European women, and live in the ſame ſociable manner in their families. But the Armenian women are ſtrictly guarded: they have neither ſociety nor

nor amuſement. They never ſpeak of their huſbands by that title, but call them lords and maſters. They never eat with them; on the contrary, they wait upon them at their meals, waſh their feet, and are kept like ſlaves and ſavages.

An account of the marriage contract and ceremony amongſt the Armenians may not be unentertaining in this place. The mother or the married ſiſters of a young man who wiſhes to be married go about from houſe to houſe, where there are young marriageable girls of their own condition in life, and when they have found one, whom, after a ſtrict examination and enquiry into her conduct, they think ſuitable, they immediately enter into a preliminary contract of marriage on the part of the young couple; they then retire, and make a report to the young man of their proceedings, giving the beſt deſcription they are able of the perſon and manners of the girl they have choſen; if he approves of her, notice is ſent to her relations, and they make preparations for the wedding; if the contrary happens, the condition contract is null, and there the matter ends. Suppoſing, however, that the intended bride is approved by the young man, he fixes upon a day for celebrating the nuptials, on which day the prieſt goes to the houſe of the young lady, attended by the young man, or to the church, and performs

forms the ceremony, which conſiſts principally in a nuptial benediction; for the contract remaining in force is in fact the marriage, which is only ratified by the prieſt. The bride is cloſely veiled to receive her huſband, and all the time of the ceremony: after it is over, he returns home; and at night, the female relations of the bridegroom go for the young lady, and bring her to her huſband's houſe, ſurrounded by her own relations; where ſhe is conducted to an apartment filled with women, to partake of an entertainment; and her male relations paſs into another chamber, where they find the bridegroom with his relations and friends: thus the men regale themſelves in one room, and the women in another. When the feaſt is over, they all pay their compliments to the bride, except the bridegroom: the lady makes no reply, for if ſhe was to utter a ſingle ſyllable, ſhe would be reputed a bold, wanton wench. Every gueſt, however, makes her a preſent, generally in gold coin. When the night is far advanced, and the company grow tired of eating and drinking, the bride is conducted to the nuptial chamber by the female relations to both, where they find the bridegroom waiting their arrival. She ſtill continues veiled; and after they have placed her on a ſtool by the ſide of her huſband, the company withdraw; the two oldeſt women, however, remaining

maining in an anti-chamber, where they ſleep till morning. As ſoon as they are alone, the bridegroom approaches the bride, and whilſt ſhe is trembling with fear, lifts her veil: it is then that, for the firſt time, he beholds a face that is to be ſo familiar to him for life. Whatever may be his private ſentiments in ſuch a moment, he no doubt conceals them, and, according to cuſtom, embraces her: no return is made to his careſſes, but by a downcaſt-look, or tears; and as ſoon as poſſible ſhe gives the firſt token of her ſubmiſſion, by riſing to hand him ſweetmeats, and to fill him a glaſs of wine: this done, ſhe ventures to fill another for herſelf: the firſt ſhe preſents to her huſband, and then touching each others glaſſes, they drink to their mutual happineſs. The bridegroom then undreſſes his bride and himſelf, and the moment they are getting into bed, contrives to give a ſignal for a band of muſic in the anti-chamber, who immediately perform a concert, accompanied by voices, in honour of Hymen. The next morning the two old women enter the room, and draw up a written teſtimonial of ſeeing them in bed together: they likewiſe obſerve an old Jewiſh cuſtom mentioned in the bible, concerning the virgin purity of the bride.

The Turks have no eccleſiaſtical rites belonging to their marriages; the Cadi joins their

their hands, and witneſſes the contract; but they have ſome cuſtoms peculiar to themſelves, which I ſhall relate. As the Turks have ſeveral wives, and thoſe who are rich and noble have a *Harem* full of women, it naturally follows, that their wives are not ſatisfied with ſuch huſbands, and that they wiſh to ſupply their deficiency. Beſides, a Turk of high rank, whoſe houſe is at Conſtantinople, is ſometimes ſent upon the ſervice of his ſovereign to a remote province of the empire. In this caſe, he takes along with him only one or two of his beſt beloved wives, or miſtreſſes, and leaves the reſt in his harem, to expect his return in a few years, or perhaps never. Theſe women, then, whoſe deſires have been raiſed to the higheſt pitch by their voluptuous mode of life, ſtudy every means of gratifying them, and make uſe of many ſucceſsful ſtratagems for that purpoſe. An affair of gallantry with a Turkiſh woman is, indeed, attended with very great danger, and a variety of difficulties for the Chriſtian lover; but he muſt be a ſtranger to the human heart, or to the powers of the tender paſſion, who does not believe that every riſk is ſometimes run, and every difficulty ſurmounted, by the votaries of Venus, in this as well as other countries. The Britiſh miniſter, who was well ſtricken in years, and yet took care to provide himſelf with a lovely young wife, the daughter

of the Dutch envoy, had little opportunity and perhaps leſs occaſion, to make ſtrict enquiries concerning the manœuvres of the Turkiſh ladies; otherwiſe, ſome of the unmarried members of the diplomatique corps at *Pera*, or their ſecretaries, might have opened his eyes upon a ſubject he ſeems to have been totally ignorant of*.

It is allowed, indeed, that it is impoſſible to approach the ladies at their own houſes, the harems being ſurrounded by ſpies and guards; neither do we imagine, that out of forty or fifty women in a harem, more than two or three are unable to conquer their libidinous paſſions, or have wit and dexterity enough to manage an intrigue with a Chriſtian lover; for as to the Turks, they will not truſt them, neither are they fit for their purpoſe, being exhauſted by their own numerous attachments: but if a few from each harem can contrive to meet their lovers, when we conſider the number of harems at Conſtantinople, and of wives to one huſband, where no harems are kept, it will be ſufficient to fill the city and its ſuburbs with intrigues. We admit alſo, that if a Chriſtian ſubject or ſtranger is diſcovered in a criminal

* I cannot help obſerving how the world has been impoſed upon, and amuſed with romantic ſtories of the artful and ſubtle amorous intrigues carried on with Turkiſh ladies. It is as eaſy to ſcale heaven as to come at them. *Obſervations on the Religion, Law, Government, &c. of the Turks*, p. 294.

a criminal intercourſe with a Turkiſh woman, he muſt inſtantly make himſelf a Mahometan, by ſubmitting to circumciſion, and the other rites of that religion, or loſe his head; yet, after all, it is an undoubted fact, that ſcarce a day paſſes without theſe intrigues happening at Pera and Galata.

It remains only to relate the uſual method taken by the Turkiſh ladies to accompliſh their amorous deſigns. There are ſeveral occaſions upon which they are allowed to go abroad veiled: ſuch as frequenting the baths, viſiting during the feſtival of Beiram, and the public rejoicings of the *Donalma*, &c. When the opportunities occur, they do not fail to take with them a ſmall bundle carefully concealed, which contains a change of dreſs. Their own is always of gay colours, with yellow drawers, and a kind of half boots of the ſame colour, fitted cloſe to the leg; their caps, in the ſhape of turbans, are likewiſe differently dreſſed from thoſe of the Chriſtian women. The robes of the latter are of diſmal, dark colours, and not made ſo looſe and flowing as the Turkiſh; in ſhort, the diſtinction is as great as it well can be. Having diſguiſed themſelves, then, in the Greek dreſs, they croſs the water to Pera; and if they have any appointment, which is often the caſe, made by the intermiſſion of ſome Jew, at whoſe houſe they have changed their dreſs, they go directly

to the tavern, where their lover is to meet them. If not, they walk up and down the beautiful eſplanade of Pera, which is generally filled with the beſt company. When they have fixed their attention upon ſome young Chriſtian, they let him know it by very ſignificant glances; and if this fails in alluring him to accoſt the lady, which ſeldom happens, as there is no ceremony in addreſſing a female in a Greek dreſs, ſhe takes him aſide, and freely makes him an offer of her perſon, accompanied by ſome valuable preſent; which gives him to underſtand that ſhe is a woman of diſtinguiſhed rank, perhaps of the higheſt. A brilliant or an emerald worth five hundred pounds ſterling is a trifle upon ſuch an occaſion. We have already mentioned the taverns of Pera, and how highly they are taxed by government: to indemnify the keepers, they are all houſes of accommodation, upon high terms, ſuited, however, to the ſuppoſed dignity and wealth of their gueſts. At theſe houſes, the concealed wives of the firſt Turks in the capital gratify their voluptuous deſires, and reward their gallants according to their perſonal merit: ſometimes one interview is ſufficient to make a young man's fortune; and he is never truſted a ſecond time. At others, he is taken into favour, and continues long in office; as in the following inſtance.

A Turkiſh

A Turkiſh lady of quality walking one day upon the eſplanade, in the manner juſt deſcribed, took a fancy to a French youth, of about ſixteen years of age. As ſhe was in a Greek dreſs, ſhe made no ſcruple of accoſting the young man; and preſenting him a diamond ring, ſhe requeſted to ſpeak with him alone, in ſome private convenient place. The Frenchman was at no loſs to conceive her meaning, and being no ſtranger to the houſes of pleaſure at Pera, he retired with her to one of the beſt: the firſt meeting gave ſo much ſatisfaction, that a ſecond was agreed upon for the following Friday. On the day appointed they were both punctual to their promiſes; and after repeated proofs of their reciprocal affection, the lady propoſed a ſcheme for taking her gallant home. She was the wife of a very rich and noble Turk, who had no other, and only kept four female ſlaves in his harem; he was very old, and only the ſhadow of a huſband; but he doated on his faithful wife. The youth having accepted her offer, prepared himſelf for the adventure, which was to take place in a few days. She ſent for a Jew, a dealer in ſlaves, to whom ſhe offered a preſent of 1000 ducats, if he would render her a particular ſervice, which required fidelity and ſecrecy. The Jew, who would have ſold Moſes and Aaron for ſuch a ſum, readily conſented. "Go then (ſays ſhe) to

certain tavern at Pera, where you will find a handſome French lad; he will expect you, and dreſs him in the habit of a female ſlave: this done, bring him here, and offer to ſell him to my huſband; but do not aſk more than 250 piaſtres, leaving your future reward to me. The Jew, highly pleaſed with his good fortune, in his way home purchaſed the neceſſary clothes; and the next day went over to Pera, where the youth impatiently expected him. The diſguiſe being compleated, our youth was conducted to the Turk's houſe, and preſented to him as a ſlave to be ſold. The huſband thought the pretended ſlave very pretty, but reſolved not to purchaſe her, leſt it ſhould make his wife jealous. By accident, however, the lady made her appearance, and enquiring what the girl was brought there for, inſiſted that he ſhould purchaſe her, as a proof of his affection, in being able to ſee ſuch a pretty girl every day without poſſeſſing her. "Buy her (ſaid ſhe) and give her to me; I will keep her conſtantly about my perſon, and take care that ſhe does not rob me of your heart." The Turk, who never denied his dear wife any favour he could grant her, paid the price agreed on, and our ſlave to love was then placed in the paradiſe of Mahomet. The Turk grew delighted with the beauty and addreſs of his wife's ſlave, and the more ſo, as he imputed the increaſed fondneſs of his

his wife for him to the aſſiduities of the ſlave, who kept her always lively and in good humour. In fine, the Turk exerted himſelf in an unuſual manner to become a father, and finding his wife grow big at the end of eight months, he made a public declaration at the Vizir's of his domeſtic felicity; which ſurpriſed every body, conſidering his great age.

The ſole interruption to the private happineſs of the ſlave and his miſtreſs during this period aroſe from the importunities and menaces of the Jew; he paid his viſits regularly every week, to know how the ſlave did, and if ſhe gave ſatisfaction to her miſtreſs. This was always taken as a hint for money, and his enquiries were generally accompanied with ſome diſaſtrous tale of his loſſes in trade, to augment the ſum; in ſhort, he made about 14,000 piaſtres of this intrigue. At length, another circumſtance threatened a diſcovery, and obliged the happy couple to think of a final ſeparation. Our ſlave began to ſhew a beard, which could not be kept under, for daily ſhaving only increaſed its growth. After a thouſand proteſtations, therefore, of love and gratitude, he was permitted to make his eſcape in the night, loaded with jewels, and a purſe well filled. He made the beſt of his way to his father's houſe at Fanari: the good old man was overcome with joy on ſeeing him

alive, having concluded that ſome of thoſe fatal accidents ſo common in Turkey had deprived him of his ſon. Placing an entire confidence in his father, he related to him all his adventures, and offered him a ſhare of his jewels and money: the father admired the enterpriſing ſpirit of the young adventurer, but could not help dreading ſome tragical event. After a time, however, theſe fears were diſſipated, and the young Frenchman applied himſelf to the improvement of his fortune by commerce. But, unfortunately, in the courſe of his dealings he happened to meet with the Jew, and, with that vanity which is inſeparable from the French nation, though the Iſraelite had totally forgot him, he revealed himſelf, and related to him all the circumſtances of his eſcape, felicitating himſelf upon the happy end of ſuch a charming adventure. The cunning Jew moſt heartily congratulated him, and tendered him future ſervices upon a ſimilar occaſion: this induced the Frenchman to tell him where he lived, and the very next day the Jew waited on his father, and, without ceremony, aſked him to lend him 10,000 piaſtres: the old Frank, aſtoniſhed at his impudence, was going to turn him out of doors; when his ſon hearing a noiſe, ran into the apartment, and was greatly ſurprized to find the Jew diſputing with his father. The young man then told his

father

father that he was the very Jew who had ſold him to the Turkiſh lady. The good man, aware of his danger, now readily conſented to lend the Jew two thouſand piaſtres, and promiſed him four more in three months. In the mean time, as he foreſaw that there would be no end of the Jew's demands, he ſettled his affairs in the beſt manner he could, and retired privately with his ſon to Marſeilles; where they were living not long ſince, and made no ſcruple to relate the adventure to their viſitors, being likewiſe ready, if required, to confirm it upon oath.

It is not a little ſingular, that the moſt infamous of all the houſes of gallantry at Pera is very near the hotel of the Engliſh ambaſſador: the maſter of it is a Neapolitan, who keeps a dozen pretty Greek girls for the public ſervice. Nothing is more common, than for Turkiſh ladies of rank, diſguiſed, to hire a room in this houſe ſo ſituated, that they can ſee every perſon who enters it; and when they have pitched upon a man they like, according to a private agreement with the maſter, he is ſhewn up to the diſguiſed lady, as to one of his public girls. If he is a man of gallantry he finds himſelf moſt agreeably ſurprized; for inſtead of being in the arms of a diſeaſed proſtitute, he finds himſelf in the poſſeſſion of a lovely, wholeſome wanton; and inſtead

ſtead of paying for the gratification of his own paſſion, he is amply rewarded for the pleaſure he has communicated to his generous admirer. The maſter, likewiſe, is well rewarded on both ſides: for the Turkiſh ladies are extremely generous, and the gallant may well afford to leave a few ducats with his hoſt, while he carries away diamonds and pearls, the gift of his incognita.

It will be aſked, perhaps, how the knowledge of theſe tranſactions is made public. I have already given one example; and I muſt add, that diſcoveries fatal to the adventurers, as well as the relations of ſucceſs ſimilar to that already given by foreigners upon their return to their reſpective countries, confirm the facts beyond a doubt.

The Grand Vizir *Darandali Haggi Mehmed*, who held that office about four years ſince, an auſtere, brutal, ill-favoured man, of about ſeventy years of age, had a beautiful wife of about eighteen. On the very day when he was made *Vizir Kiajazi*, or Lieutenant Vizir, which was only three weeks before he was appointed Grand Vizir, he ſold her publicly for a very trifling ſum. No one knew the cauſe, but it was ſuſpected that ſhe had been connected with ſome Chriſtian of rank; and that being unwilling to ſtain the day of his exaltation with blood,

blood, he had contented himſelf with ſelling her.

In Aſia, Chriſtians who are connected with Turkiſh women are puniſhed more ſeverely than at Conſtantinople: inſtead of beheading them, they tie the man and woman up together in a leather ſack, and fling them into the Tigris. At Moſſul an old Chriſtian and a young Turkiſh married woman were executed in this manner not three years ſince.

Later ſtill, at Amadia in the Curdiſtan, a Chriſtian man and a Turkiſh woman were tied back to back, quite naked, and precipitated headlong from the ſummit of a high mountain. Few of the Aſiatic towns belonging to the Turks are without examples of theſe puniſhments; for it is very remarkable that the criminals have choſen death in preference to turning Mahometans.

A Capuchin friar, however, who came to Tripoly in Syria, to viſit a convent of his order in that city, was detected with the daughter of a carpenter, a Turk, who worked for the convent. The girl was with child before they were caught together, which aggravated the offence; and the Cadi made this modeſt propoſal to the poor Capuchin, either to turn Mahometan in the ſpace of ſix hours, or to be impaled at the expiration of that time. He wiſely preferred

ferred the firſt; after which he was obliged to marry the girl, and he lived with her under the title of Mahomet the convert, till he had ſeveral children by her. At length the French conſul at Alexandria, who kept up a correſpondence with Pope Ganganelli, and had received ſome letters from that pontiff through the hands of the Capuchin when he firſt came into the Turkiſh dominions, wrote to the Pope in his favour; and obtained not only abſolution for his ſin, but a pardon for his apoſtacy, with permiſſion to become a ſecular prieſt: theſe indulgencies were backed by a good ſum of money for his journey; upon the receipt of which he ſtole away from Tripoly by night, and left his wife and children to the care of her father. His laſt reſidence was at Milan, of which city he was a native; and the ſtory of Father Alexander, the name he aſſumed, is well known there at this day.

Of the Slaves in Turkey.

GREAT miſrepreſentations having gone forth into all parts of Europe, reſpecting the ſtate of ſlavery in the Ottoman empire, upon which ſubject no people on earth harbour ſuch ſtupid prejudices as the freemen of the corporate cities of England, who would

would be ſhocked if a Turk was to tell them that an apprentice is a ſlave for ſeven years, in order to obtain that freedom, it may be proper to remove an odium from a condition of life, which, by the degrading appellation given to it, has induced men to believe that ſlaves in general lead a life of ſorrow, pain, and oppreſſion.

The ſlaves who ſuffer hardſhips in Turkey are either criminals ſent to the galleys, or priſoners taken at ſea by the Ottoman corſairs; the government ſend out two or three xebecks in a year, more to keep up an antient cuſtom than with the view of taking priſoners. The commanders have ſtrict orders to attack none but Malteſe veſſels, and if they take any of the inhabitants of that iſland, they are brought in triumph to Conſtantinople, amidſt the acclamations of the Turks, and are ſent on board the row-galleys to hard labour, being chained to the oars. The number of galley ſlaves is likewiſe increaſed by thoſe which are ſent annually from the ſtates of Barbary to the Grand Signor, amongſt whom there are ſubjects of almoſt every European nation; but the major part are Neapolitans, Genoeſe, and Spaniards. Amongſt thoſe ſent by the Tuniſians a few years ſince, there was a grandee of Spain, who was known at Conſtantinople by his dignity of deportment and ſolemn gravity; for ſome ſecret reaſon

reaſon his friends would not ranſom him, and no foreign protection could ſave him from the galleys, where he worked ſome years; however, upon occaſion of the peace with Ruſſia, ſome perſon found means to intereſt Prince Repnin in his favour, and he was releaſed, but it is ſuppoſed that the change of air, and a different mode of life, affected him as he was returning to his own country, for he died at an inn on the road.

Another ſpecies of ſlaves are thoſe formerly mentioned, who are ſtolen by the Turkiſh marauders from Georgia, Mingrelia, and other Greek ſettlements, in their infancy. Now, the ſervitude of theſe cannot be reckoned ſevere, for the merchants clothe them well, and feed them with the beſt proviſions, that they may appear to the beſt advantage for ſale. A handſome girl is ſold to ſome Turkiſh lord, who treats her according to her beauty and her good behaviour, ſhe may or may not chance to be his concubine, and by good fortune ſhe may be his wife. As to the boys, they are ſold to maſters, who employ proper teachers to inſtruct them in ſuch accompliſhments as are proper for young Turkiſh gentlemen; they are genteelly clothed, well fed, and ſleep upon excellent beds: their whole ſervice conſiſts in waiting in the antichambers to carry in pipes, coffee, ſweetmeats, &c. to their maſters, and in taking

care

care to keep the apartments and the wardrobe in order. If they are faithful, and good Muſſulmen, they generally marry their maſters daughters. By this channel they riſe in the ſtate, eſpecially if they are diſtinguiſhed for perſonal valour; and at this hour, moſt of the baſhaws of provinces, and of the great officers of the Porte, are quondam ſlaves. Perhaps moſt of the poor clerks in offices in Chriſtian countries would think themſelves much happier to be called ſlaves, if they could ſee any proſpect of being prime miniſters, ſecretaries of ſtate, and generals of armies.

A third ſort of ſlaves in Turkey are priſoners taken in time of war. During the late war with Ruſſia, all the priſoners taken by the Turks were ſold as ſlaves. They took a great quantity of different countries, who were all confounded under the name of Ruſſians, becauſe they were not Muſſulmen. One of the articles of the peace ſtipulated, that all the priſoners of war on both ſides ſhould be releaſed. The Turks, who had bought great numbers of Ruſſians and Moldavians, were greatly embarraſſed by this article, but they relied on the difficulty of their being diſcovered by the Ruſſian ambaſſador, or the Ruſſian agents, as they were concealed in their houſes, and diſperſed through all the provinces of the empire.

An intrepid little man, however, a Georgian by birth, named Sergio, undertook the difficult office of agent for the Ruſſian priſoners at Conſtantinople. Armed with the *Firman* of the Grand Signor, he went about in ſearch of Ruſſian ſlaves, and took away by force, even thoſe who had embraced the Mahometan religion. Amongſt the reſt was a Ruſſian girl, who had been taken priſoner during the war, and being brought to Conſtantinople, was ſold to a Scherif of the race of Emirs, who had married her. The huſband, enraged at the pretenſions of Sergio, turned him out of his houſe, and was on the point of caning him; but the undaunted Sergio immediately repaired to the Vizir, to whom he ſhewed the Grand Signor's mandate; the Vizir, at ſight of the imperial fiat, which allowed of no exceptions of religion or ſituation, was greatly perplexed; but at length he replied, that if the woman perſiſted in being a Mahometan, it would be impoſſible to recover her; but if ſhe would voluntarily turn Chriſtian again, the Emir muſt give her up. Her huſband was very rich, and very fond of her, he, therefore, made no doubt that ſhe would remain firm in the Mahometan faith. This confidence made him readily obey the ſummons of the Vizir to attend him at the Divan, and to bring his wife with him, to anſwer the claim of Sergio.

Sergio. Being come before him, the Vizir aſked the wife, if ſhe would remain a Mahometan, or return to Chriſtianity, to which ſhe replied, that ſhe would live and die a Chriſtian. The Vizir upon this decreed that Sergio ſhould take away the woman: the huſband was quite diſtracted, and the more ſo as his wife was with child. As his laſt reſource, he inſiſted that the child ſhould not be removed out of the Ottoman empire, "For it is mine (ſaid he) and it belongs to the ſacred family of Mahomet, wearing green turbans." Sergio had the courage to reply in full Divan—"If the child is born with a green rag upon his head, it will be a certain proof that it is a deſcendant from Mahomet, if not, Mahomet has nothing to do with it, and it belongs to Chriſt." There was no ſtanding againſt the force of this argument; the woman was given up, and ſent home to her Ruſſian friends.

This Sergio made all the Turks tremble; they dreaded him much more than Prince Repnin, though before the arrival of that ambaſſador at Conſtantinople they thought of nothing leſs than that he was come to ſwallow up the city, and to cauſe every article of the peace to be obſerved with the greateſt rigour. Their apprehenſions of his excellency aroſe from an extraordinary incident which happened at Adrianople, in

his way to the capital. In the preliminary articles, it was agreed that the Ruſſian ambaſſador who ſhould be ſent to Conſtantinople to conclude the definitive treaty of peace ſhould have a certain number of troops in his ſuite, and that they ſhould be allowed to enter and paſs through the towns and cities of the Ottoman empire ſword in hand. In conſequence of this ſtipulation Prince Repnin and his attendants marched into Adrianople in this manner: it ſtruck the Janiſſaries that this was the etiquette of conquerors; they conſidered it as a national affront, and flew to arms; the Ruſſians were not to be intimidated by this revolt; they fought their way through the Janiſſaries, though they were greatly inferior to them in number; ſeveral of the Janiſſaries were killed in the ſkirmiſh, and two or three Ruſſians, after which the prince continued his journey to Conſtantinople, but ſent a courier, to inform the Porte of what had happened. The Vizir was in the utmoſt conſternation, and hardly knew how to impart this humiliating intelligence to the Grand Signor; at length, however, a ſecret council was held, the reſult of which was, that the Vizir and the Agha of the Janiſſaries ſet off incognito for *Daud Bacha*, a pleaſant village, where it is cuſtomary for foreign ambaſſadors extraordinary to ſtop a little, in order to adjuſt the formalities

formalities of their entry into Conſtantinople, as it is only a journey of three hours. But the negociation could not be kept a ſecret; the Janiſſaries at Adrianople had contrived to ſend information of the inſult, as they termed it, to the Janiſſaries at Conſtantinople, who vowed revenge, in caſe the prince ſhould attempt to enter the capital ſword in hand. The arrangement of this delicate affair took up ſome days, and either the Vizir or the Agha of the Janiſſaries, was conſtantly going to or coming from *Daud Bacha*, where the ambaſſador and his numerous retinue ſuffered great inconvenience, for want of proper accommodations. In the end, a medium was reſolved upon, which ſatisfied both parties. In the mean time, the Porte iſſued ſtrict orders, that no perſon ſhould be in the ſtreets when the ambaſſador entered, intending thereby to avoid the expoſure of the imbecility of government, in ſuffering ſuch an article to be inſerted in the preliminaries; and the meanneſs of evading it in part by the following modification: It was ſettled between the prince and the Vizir, that the former (in conſideration of a few purſes) ſhould enter the city with his ſword only half drawn out of the ſcabbard, and that his ſoldiers ſhould obſerve the ſame formality with their ſabres.

In this manner the proceſſion, which was very ſplendid, paſſed through the ſtreets of Conſtantinople, which were crowded with people of all ranks, notwithſtanding the prohibition. As for the Janiſſaries, they were ſatisfied with having humbled the pride of the Ruſſians; and the ambaſſador, like moſt other ambaſſadors, made the glory of his nation give way to his private intereſt. This entry likewiſe changed the ſentiments of the Turks reſpecting him; for when they ſaw him, in the midſt of his ſplendid and numerous retinue, and upon ſuch a ſolemn occaſion as an embaſſy for concluding a peace between two potent empires, indulging himſelf in all the levities of a French *petit-maitre*, eager only to pull off his hat every inſtant to the Greek ladies who were at the windows, kiſſing his hand to others, and bowing to them all the way, ſo contrary to the Turkiſh ideas of dignity, and to the gravity of their miniſters, their fear was turned into contempt, and the ſequel will ſhew that they were not miſtaken: for although the Empreſs had been poſitive in her negociations with the Porte on the ſubject of the reſtitution of priſoners of war ſold or otherwiſe, and had allowed half a piaſtre a-day for their maintenance till they ſhould be ſent to Ruſſia, Prince Repnin hardly accepted thoſe ſlaves who fled from their maſters, and took ſhelter at his hotel at

Pera

Pera ſoon after his public entry. I ſaw forty-three females of different ages miſerably lodged in three chambers, with only ſtraw to lie on; to whom his excellency allowed only the ſixteenth part of a piaſtre, or five para, a-day, for their ſubſiſtence. Undoubtedly he meant to be ſparing of the finances of his royal miſtreſs; for it cannot be conceived that a prince, who had already received a thouſand purſes for himſelf, his lady, and his daughters, would be ſo mean as to pocket any part of the half piaſtre a-day allowed for each Ruſſian priſoner by her Imperial Majeſty; yet the defamers of his character openly accuſed him of this peculation.

Be this as it may, the greater part of theſe poor women ſtole away to the Turks again; and eighty-one perſons of his excellency's retinue, whom he brought from Ruſſia, deſerted from him, and embraced the Mahometan religion, that they might have bread to eat. All theſe ſubjects, loſt to Ruſſia, were, according to common report, victims to the avarice of the ambaſſador: yet he gave the moſt ſumptuous entertainments to the other foreign miniſters. It was at one of theſe repaſts, that a gentleman expreſſed his aſtoniſhment that ſo many of his excellency's people ſhould have turned Mahometans: to which he replied very laconically, that he would have done the

ſame, if he could have got a large ſum of money by the exchange of religions. This indiſcreet ſally confirmed the general idea of his covetouſneſs. However, ſuch was the dread of the Turkiſh government that any freſh miſunderſtanding ſhould ariſe between the two courts, that when Prince Repnin was upon the point of returning home, the Porte offered to reſtore to him all the Ruſſians who had quitted his ſervice; which was a violation of their law, for as they had made themſelves Muſſulmen, they were become Turkiſh ſubjects. Fortunately for thoſe poor people, he only accepted of one man, who was his painter; I ſay fortunately, becauſe they would live more comfortably with the Turks than in their own country.

Having now cloſed the article of ſlaves, I ſhall continue my recital of anecdotes during the embaſſy of Prince Repnin.

I have, on a former occaſion, ſlightly mentioned the *Donalma* as the only public amuſement at Conſtantinople. In this place I ſhall give a more particular account of it, as Prince Repnin happened to be at the Porte when a *Donalma* was celebrated on account of the birth of a child of the preſent Grand Signor. Fourteen days are allowed for the public rejoicings on account of the birth of the monarch's firſt child, whether prince or princeſs; and ſeven for the reſt

reſt. All the bazars, kans, and other public buildings, are illuminated, not excepting the Moſques, upon whoſe turrets lamps are placed, which are kept burning all night. The ſtreets are likewiſe illuminated, and the ſhops kept open, to diſplay every rare and ſplendid commodity, not for ſale, but ornament; as no trade is ſuffered to be carried on during the days of rejoicing. The common people are in perpetual motion, running acroſs and down the ſtreets, and entering the houſes of perſons of condition, who ſit upon ſophas in an outer apartment, finely illuminated, to receive all ſorts of viſitors, who may freely ſeat themſelves on the ſophas by the greateſt lords of the court, even by the Grand Vizir himſelf; and the hoſt muſt likewiſe offer refreſhments chearfully to every viſitor, at his own expence, in honour of the Grand Signor, who probably is one of the gueſts incognito. This circumſtance, and the aſſurance they have, that, if he is not preſent, he has exact information of all that paſſes in every houſe, makes the Turks of quality, and thoſe who are in office in particular, exert their utmoſt efforts upon ſuch an occaſion to diſplay the greateſt magnificence and hoſpitality; for their fortune often depends on the expence they put themſelves to in honour of the feſtival; ſome having been promoted on account of their liberality, and others turned out of their

offices, and diſgraced, for penurioufneſs upon ſuch occaſions.

An infinite number of little troops of dancers and ſingers diſtribute themſelves in all parts of the city, and are well paid for their contributions to the public joy. No perſon can be arreſted for any crime during the Donalma, and priſoners may be at large, if they can find ſecurity for their returning to priſon after the rejoicings are ended. In a word, it is a perfect Carnival, and more ſplendid than that of Venice.

But the perſons who diſtinguiſh themſelves moſt upon theſe occaſions are the foreign miniſters; who do it at the expence of their ſovereigns, and at the ſame time gain the good will of the Grand Signor. Prince Repnin was too great a politician to be ſparing of expence during the Donalma that happened in his time. On the contrary, he far ſurpaſſed all his brethren. The illuminations at his hotel were ſo magnificent and coſtly, that they attracted the admiration of all ranks of people: the Grand Signor himſelf went to ſee them twice, and entering the hotel with other ſtrangers, paſſed through the apartments ſo well diſguiſed, that he was not known. I am ſorry to add, that the Pruſſian ambaſſador, who expended 2000 piaſtres, which he could but ill ſpare, was not reimburſed by his royal maſter; whereupon a coolneſs took place between

between the Grand Signor and the King, and it ſubſiſts to this day.

Amongſt other things expected by the Chriſtians from the high character that had been given of Prince Repnin, was the rebuilding of the Greek churches which had been deſtroyed by a fire, either by accident or intentionally, during the war; and the Turks had engaged to rebuild them on the concluſion of the peace. The Greeks, in virtue of this article, began to rebuild them at their own expence, when the populace roſe, and prevented their further progreſs: upon this occaſion the ambaſſador ought to have exerted his authority; inſtead of which, he compromiſed matters with the Vizir, and abandoned both the Greeks and their churches. Even his own chapel in his hotel, particularly ſtipulated to be rebuilt by the Turkiſh government, was neglected, as well as the reſt: but this great general had other things to think of than religion and churches. He ſet the world at defiance; and when complaints againſt him were carried even to the foot of the throne by a patriotic Ruſſian nobleman, he gave himſelf no trouble to anſwer them, well knowing that the ſtrength of his military reputation, and his great influence with Count Panin, the Ruſſian prime miniſter, would render him invulnerable. I do not relate theſe facts from any perſonal prejudice againſt

Prince Repnin, from whom I received many civilities at Conſtantinople; but becauſe the fidelity of an hiſtorian guides my pen, and a zeal for the honour of ambaſſadors, who muſt expect to be expoſed in the hiſtoric page, if, either from a love of money, or any other cauſe, they neglect the true intereſts of their ſovereigns, or of their native country. I ſhall only add, that no future ambaſſador from Ruſſia will ever have it in his power to obtain ſo much from the Porte in favour of his nation, as Prince Repnin might have done and perhaps it will be found, on a candid enquiry, that no ambaſſador ever availed himſelf leſs of a combination of favourable circumſtances. Of one thing, however, we are certain, that he played his part ſo much to the ſatisfaction of the Ottoman government, that he received, in preſents and money, to the amount of 2000 purſes. The princeſs his wife had a preſent in money of 400 purſes, and each of his daughters 100; beſides jewels.

Before we quit the ſubject of churches, it may be proper to mention, that there are ſeven public Roman Catholic churches at *Pera* and *Galata*; though they all paſs under the denomination of chapels belonging to foreign miniſters. At Galata is the church of St. Peter, under the direction of the Dominican friars, and it is conſidered the French pariſh church. The French

Capuchins have likewiſe a church and a convent in this quarter, and ſo had the Jeſuits; but ſince the diſſolution of their order, their church and convent have been converted into an hoſpital for ſick perſons of the French nation. The church of St. Mary at Pera is very handſome; it is governed by the reformed Franciſcans: behind it is an inferior church belonging to the rigid Franciſcans. The church of St. Anthony is moſt frequented by handſome women and French petit-maitres. But the moſt magnificent of all the Romiſh churches is that of St. Thereſa, belonging to the Emperor of Germany; it is built entirely of marble, and belongs to the fathers of the order of Redemption. There is likewiſe at Pera a ſmall convent of Italian Capuchins, who have ſeparated themſelves from the French Capuchins at Galata. It is aſtoniſhing that the Turks ſuffer ſo many idle friars to remain in theſe two ſuburbs. The only part of them that ſeem to have any thing to do, are the fathers of the order of Redemption. The inſtitution of this order was laudable; their buſineſs was to go every where in ſearch of Chriſtian ſlaves, whom they were to redeem by paying their ranſom, from the ſums contributed by pious perſons in Chriſtian countries to this charity, and confided to their care. But it ſo happens that there are no ſlaves to redeem at Conſtantinople; for

for the few Malteſe, and the other Chriſtian ſlaves ſent to the Grand Signor, as formerly mentioned, are not ranſomable at any price; the Turkiſh law forbids it. But as the good fathers received conſiderable ſums annually from Vienna, for the pious purpoſes of the inſtitution, and yet never had one real ſlave to ſend thither, they fell upon a ſtratagem to deceive the late Empreſs, of devout memory, which I ſhall faithfully relate.

They made a private agreement with ſome poor Armenians and Greeks, to take upon them the habit of redeemed ſlaves, a kind of uniform. Thus clothed, and being paid a ſum of money for their trouble, they were conducted to Vienna by two of the fathers, who paid all expences on the road. They entered the capital in mournful proceſſion, carrying the iron chains over their ſhoulders, with which they pretended to have been bound, as marks of their former ſlavery. Every man had ſtudied the ſtory he was to relate to move the compaſſion of the pious Empreſs, and of her devout courtiers; and they were well rewarded by bountiful alms, which they divided amicably. If any of them choſe to remain at Vienna, they were ſure to find employment ſuitable to their reſpective talents; and thoſe who wiſhed to retire, always pleaded a ſtrong deſire to go to their native countries,

which

which were generally Spain or Italy. A freſh ſupply was collected for theſe, to defray the expences of their journey; and the good creatures, after rambling a little out of the way, uſually returned to Conſtantinople, to employ in commerce the money they had received in alms; and the ſums ſent to the fathers of Redemption increaſed year after year. At length, this pious knavery and breach of truſt was diſcovered to the *Baron de Sfokaim*, the Imperial miniſter, who ſent a detail of the conduct of the fathers to Vienna; but, fortunately for them, her Imperial Majeſty's confeſſor was their friend, and he made her believe it was a miſrepreſentation. Mr. Grognard, another Imperial miniſter, made the ſame complaint not long before her Majeſty's death; but ſhe was then ſo abſorbed in devotional duties, that ſhe would not liſten to a word ſaid againſt them. Their ſucceſs, however, rendered them ſo inſolent, and their debauched lives were ſo notorious before I left Conſtantinople, that the very Janiſſaries who kept guard at the hotel of the Pope's Internuncio to the Porte were ſcandalized at their behaviour, and ſpoke of it openly, till it reached the ears of his Eminence, who declared he would remedy the abuſe, and oblige all the friars to obſerve rigidly the rules of their reſpective orders. In all probability the preſent enlightened Emperor, whoſe fortitude and perſeverance

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are equal to his wiſdom and generoſity, has totally put a ſtop to the frauds of the fathers of the Redemption: beſides, they would hardly have the audacity to attempt to deceive ſuch a diſcerning prince.

Great pains have been taken by ſome writers to eſtabliſh the character of the Turks, as a race of honeſt ſober people, when left to themſelves, and not corrupted by the Greeks, and other wicked aſſociates, whether Chriſtians or Jews. But, in flat contradiction to theſe aſſertions, I maintain, and I challenge any Turk, or Chriſtian, however high or reſpectable his public ſtation may have been at the Porte, to diſprove the fact, that the preſent generation of Turks are an irreligious, debauched, ſottiſh, and treacherous people, within their own ſociety; independent of any contamination from the manners or vices of the European Chriſtians, or other foreigners, reſiding amongſt them. As a proof of this, I muſt here introduce again a ſubject ſlightly mentioned in a former part of this work. I mean the taverns, or houſes of public entertainment, at Conſtantinople, and in its environs.

In the city, at Pera, Galata, Scutari, and the villages along the banks of the canal of the Black Sea, there are no leſs than 12,000 of theſe houſes; and their number is eaſily aſcertained, becauſe the maſters of each of them

them pay a gold ducat a-day to the government as long as they keep them open: this is a ſettled tax, which never varies. It is acknowledged that they are kept by Greeks, but they are moſtly frequented and ſupported by Turks of every rank. The moſt eſteemed taverns are thoſe of Galata and Pera, which are filled with the better ſort of Turks every Friday. There being no divans held on that day for the deciſion of cauſes, Doctors of the Law, Moulakes, and Emirs, with their green turbans, reſort to thoſe houſes, and paſs the whole day in eating, drinking, and other amuſements not to be named. In moſt of the houſes, there are little companies of five or ſix ſinging and dancing boys; two of them play upon ſome inſtrument, and the others ſing and dance: they are dreſſed like girls, and they accompany the words, which are adapted to the purpoſe, with ſuch wanton geſtures and looks, that the paſſions are raiſed to the higheſt degree; and when any of the Turks are highly pleaſed with them, they almoſt cover the boys faces with ducats, ſticking them on with their ſpittle; and the boys have the dexterity, in the turns of a dance, to ſlide them off into their pockets, almoſt imperceptibly. One would imagine this amuſement, and the intoxication of liquor, would produce the moſt unnatural effects of luſt: not at all, they never touch theſe boys;

boys; and beſides that there are always women at hand in the taverns, their drunken condition, if that was not the caſe, renders them ſtupid and inactive. A Turk in liquor is quite a different man from a Greek in the ſame ſituation. The Greek in his cups is lively, enterpriſing, and deſperate, he is noiſy and quarrelſome, he wants to fight, to kill, and to dethrone the Ottoman monarch, that he may reſtore the empire to the Chriſtians. The Turk, on the contrary, when he has drunk but a little too much, is lifeleſs, peaceable, timid, and afraid to utter a ſingle word; it is then that a Chriſtian may inſult and uſe him ill with impunity: he watches the opportunity to ſteal away from the company, like a little dog that is afraid of a large one, and he hides himſelf at home for a ſhort time after ſuch a debauch.*

In fine, the violation of the law of Mahomet, prohibiting the uſe of wine, is now become ſo notorious and common, that the government does not attempt to apply any remedy to ſo general a corruption. And indeed with what face could the Turkiſh miniſtry pretend to reform this evil, when all orders of the ſtate are more or leſs infected with it, from the Grand Signor down to the ſimple Janiſſary, not excepting even the Mufti,

* The reader is requeſted to compare this account with Sir James Porter's *Obſervations*, &c. p. 302.

Mufti, the *Imaums*, the Moulahs, and the Emirs of the ſacred lineage of Mahomet. The women and the eunuchs in the Seraglio are more addicted to ſpirituous liquors, properly ſo called, than to wine; and one may judge of the quantity conſumed by a debt left unpaid at the death of Sultan Muſtapha for 600 caſes of French *liqueurs:* this degeneracy, however, has been the chief cauſe of the decline of the empire, and will, no doubt, haſten its fall.

Earthquakes and the plague formerly made great havock in the Turkiſh territories, but of late years the former have been leſs frequent; and the latter is by no means ſo fatal as it is generally believed to be, owing to a change in their religious tenets. No methods were taken to prevent its ſpreading; on the contrary, the old law ſtrictly forbad any man to retire, to conceal himſelf, or to break off communication with infected perſons: a man who kept out of the way to avoid the plague was reputed guilty of ſacrilege, and deſerving of the horrid puniſhment of being burnt to death: and the reaſon given for it was—"that the plague is ſent by God himſelf, to puniſh mankind, and to purge the earth: ſuch then being his divine, unerring will, what mortals ſhall preſume to avoid the decree of God!" While this precept of the Koran remained unimpaired, all the Turks rigidly

adhered to it: but at length a Mufti, leſs ſuperſtitious than his predeceſſors, found out a paſſage in the ſame ſacred book, which bore the following interpretation, by the help of a little ſophiſtry: "Though it is beyond a doubt that no man ought to attempt to ſhun the effects of the will of God; yet, in caſe of a plague, or of any contagious diſtemper in the city, perſons may retire from it, provided they do not go farther than the diſtance of ſix leagues." After the infallible Mufti had promulgated this new doctrine, the face of things was totally changed; and upon the bare rumour of the plague being broke out at Conſtantinople, I have more than once known it deſerted by all the Turkiſh gentry, who have retired to their country houſes till the danger was paſt; praiſing God, who had been pleaſed to grant ſuch wiſdom to the Mufti, as enabled him to diſcover in the ſacred book, that they might fly from death, without being guilty of ſacrilege, and incurring the horrid puniſhment adjudged to that crime.

Some authors having made mention of the *Affioncés*, or ſwallowers of opium, I ſhall give a true account of theſe people. They are a tribe of men, who have been accuſtomed to opium from their infancy, and have acquired ſuch a habit of taking it, that they can eat it in great quantities, without

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any danger. Some of them will ſwallow fifteen *drachms* at a time. There are ſhops on purpoſe for the ſale of this drug: they go into them, and drink a diſh of coffee, after which they ſmoke two pipes, and then ſwallow the opium in pills, drinking with them a cup of cold water: this done, they take another diſh of coffee, and a freſh pipe: while the pipe is in their mouths, they begin to feel a voluptuous ſenſation, which thrills through all their veins, and lulls their ſenſes in ſuch a manner, that they remain in a ſtate of inaction, with their eyes half open, as if between ſleeping and waking. They continue in this ſituation two or three hours, according to the quantity of opium they have taken; when they pretend that they have taſted the moſt ſenſual pleaſures that it is poſſible for the human body to enjoy; and it is in this ſtate of intoxication too, that the prophet Mahomet has inſpired them with good ideas, and communicated to them his own and the divine will.—— Strange abſurdity, and hardly to be credited, if the dark ages of Chriſtian ſuperſtition, in the Romiſh religion, did not furniſh examples on record, equally groſs and unnatural! The *Affioncés* impart their revelations to women, and to the populace, by whom they are received with great veneration. But the better ſort of Turks make a jeſt of theſe impoſtors, and deſpiſe them heartily in ſecret,

though they dare not openly avow their bad opinion of them, through fear of the common people.

I muſt not conclude this chapter, without taking ſome notice of the language in uſe at Conſtantinople. The common language of the country, known by all ranks of people, is the Turkiſh, which was originally a mixture of Arabic, Perſian, and Greek. The Chriſtians of different countries reſiding at Conſtantinople, and in the provinces of the Turkiſh empire, have each of them a language peculiar to themſelves. For inſtance, the Greeks ſpeak both the Greek and Turkiſh; and in the ſame manner, the Armenians converſe in their maternal tongue and in that of the Turks. The language of the Greeks of the preſent day has ſcarcely any reſemblance to the antient Greek tongue: it is a wretched jargon; and the true Greek of antiquity is ſo totally loſt in Greece, that hardly ſix perſons can be found in all the country, who know any thing of it. To the eternal diſhonour of the Greeks, it is in the poliſhed Chriſtian kingdoms of Europe alone, that learned men are ſkilled in the antient language. But what is ſtill worſe, the miſerable jargon of the modern Greeks has taken ſuch deep root, that books of all ſorts are printed in it; which will effectually prevent the reſtoration of the antient language. The Jews commonly converſe

verſe in Spaniſh; and the Turks having commercial connections and daily intercourſe with this mixture of inhabitants, know a little of the language of each. Conſequently, in the general intercourſe, you find moſt of the merchants and traders acquainted with four or five languages, which is both uſeful and entertaining. In moſt parts of Europe ſuch a knowledge of different languages would be deemed a polite accompliſhment, and enable a man to diſtinguiſh himſelf in the republic of letters, in the mercantile world, or in the circles of the beau monde.

At the Ottoman court another language is ſpoken, which is the Perſian. All commiſſions and inſtructions to the great officers of ſtate, military commanders, and governors of provinces, are written in this pure language, which they call *Farſi*.

Scarcely any thing can be ſaid on the ſubject of literature, which is ſo much neglected at Conſtantinople, that there is but one library in the whole city worthy of notice; and it is of very modern date, having been founded by *Ragheb-Bacha*, who, after having been Baſhaw of ſeveral provinces, at laſt became Vizir, in which poſt he died. He was a man of genius, and wherever he travelled he made it his buſineſs to collect valuable books in every language, and upon moſt ſubjects, whether written by Mahome-

tans, Jews, Chriſtians, or Pagans. This rich legacy he bequeathed to the public, and together with the library, he founded a ſchool for the education of Turkiſh boys; and within the ſame building he likewiſe incloſed a ſuperb tomb for himſelf, which is ſhewn to ſtrangers.

In fine, Conſtantinople ought to exhibit more ample monuments and records of learning; but Turkiſh ſuperſtition and ignorance have deſtroyed the greateſt part. The city itſelf is no longer the ſame, yet it is ſtill much larger and more ſplendid than in the time of the Greek emperors. The antient city, named *Byzantium,* was founded by Pauſanias, King of Sparta. Severus, the Roman emperor, fortified it. Conſtantine the Great enlarged it, made it the ſeat of his empire, and gave it its preſent name. Situated at the ſouthern extremity of Europe, built like Rome upon ſeven hills, upon a ſpot the moſt convenient of any in nature for procuring an abundance of the neceſſaries and conveniences of life, it may with reaſon be called the center of the world, which heaven and earth have combined to render fertile, rich, and auguſt. The form of the city is triangular, and it is about twelve miles and a half in circumference. It has Moldavia for its boundary to the north; the Helleſpont and the Black Sea on the eaſt; Bulgaria, and part of Ma-

Macedonia, on the weſt; the Egean ſea on the ſouth. And it is ſeparated from Aſia by a canal which runs from the Black Sea into the ſea of Marmora, ſo placidly, that it appears like a harbour, and may be navigated ſafely in any weather.

CHAPTER XXXII.

Of the Trade carried on by the Turks and other Inhabitants of Conſtantinople.

THE ſources of the trade of Conſtantinople; the quality and quantity of the merchandiſe; the quality and different prices of cloths; the goodneſs and reputation of their manufactures; the accidents to which their trade is ſubjected; and an account of the perſons who carry it on, will be the principal ſubjects of this chapter.

In the firſt place it muſt be obſerved, that the Turks carry on ſcarcely any commerce beyond the confines of the Ottoman empire. One branch of their trade conſiſts in the navigation of the Black Sea, with two kinds of veſſels, *Caiques* and *Voligues:* the cargoes of theſe differ according to the ports for which they are deſtined. The trade to the coaſts of Aſia, in the vicinity of the river *Faſii*, is confined chiefly to wood for fuel and for building. For the European coaſts, the cargoes conſiſt of coals; and from the more diſtant territories, near the Danube, they fetch grain, wax, and cattle.

The *Crimea* abounds in oxen, ſmall cattle, wax, honey, butter, and corn; all neceſſary

neceſſary articles, for which there is a conſtant demand for the daily ſupply of Conſtantinople, and a conſiderable profit is derived from this traffick. But the moſt conſiderable branch of trade is that which is carried on by the *Mediterranean ſea*, in a ſpecies of Turkiſh veſſels called *Cayrines*. Drugs and coffee are tranſported by the *Red Sea* to *Suez*, and from thence upon camels to *Cairo:* from Cairo they are forwarded by the *Nile* to *Dalmatia*, *Rouſſet*, or *Alexandria*, and from thence to Conſtantinople. *Egypt* and *Syria* alſo abound with the above-mentioned commodities. The woollen cloths in uſe for the common people, and for the greateſt part of the troops, are fabricated at *Salonica*. They manufactured ſome fine cloths formerly at Conſtantinople; but that manufactory is loſt, either through the want of ſkill in the conduct, or, which is more probable, through the intrigues of the French agents. The camlets are made at *Angora*, in *Natolia*, a country which abounds with fine wool: the rich ſilk girdles, and other beautiful ſilk manufactures, are wrought at *Scio*, in the Archipelago. The cotton ſtuffs, and particularly that which they call *Dimity*, are manufactured at *Alexandria* and *Cyprus*. Linen cloths are manufactured in almoſt every part of Turkey; but thoſe for the uſe of the army are fabricated chiefly at *Xifanto*, in the *Archipelago*.

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All the iſlands of the Archipelago furniſh wines. *Tinos* has its ſilk manufactories. *Damaſcus* and *Aleppo* their ſoap manufactories, and ſilk fabrics. *Orfa* its printed linens. *Diarbekir* its red morocco. *Merdin*, *Moſſul*, and *Bagdat* a variety of linen and cotton fabricks, coffee, galls, &c. The prices of all theſe commodities are regulated by cuſtom and the diſcretion of the dealers, who in general are ſatisfied with a ſmall profit. In every covenant or bargain they reckon by Turkiſh *piaſtres*.

Thus we ſee that the principal commerce of the Turks conſiſts in tranſporting the commodities of the provinces of the empire, either in their natural or improved ſtate, from one place to another: they are not willing to run any riſk or hazard for greater advantages. In general, they are idle, ſuperſtitious, and haughty; idleneſs confines them at home in their ſhops and warehouſes: ſuperſtition and pride prevent their leaving their own country, to travel into others inhabited by *Infidels*, to the hazard of loſing the Mahometan faith, and of corrupting their pure morals. This is the language of the greateſt part of the Turkiſh merchants, men in other reſpects of the higheſt reputation for integrity and mercantile knowledge.

With regard to the ſubjected nations, a great many of the Greeks are employed in the commerce on the Black ſea, and there

are ſome hundreds of caiques ſolely belonging to that people. The reſt, who have not the means of carrying on this branch of traffic, employ themſelves in the retail trade with the foreigners eſtabliſhed at Conſtantinople. It may be ſaid that this trade is of very little conſequence.

The *Armenians*, on the contrary, riſk nothing by ſea, and the moſt conſiderable trade they carry on conſiſts in jewels, which they buy rough of the Europeans, and faſhion to the eaſtern taſte; this traffic produces them conſiderable advantages. The *Jews* likewiſe do not engage in navigation; but they riſk great capitals on the ſea, becauſe they carry on ſome commerce with all the nations of Europe. Many of them are phyſicians, and exerciſe their profeſſion by permiſſion of the phyſician of the Grand Signor, who is almoſt the only conſtituent of the univerſity of Conſtantinople, and on whom all thoſe who exerciſe the medical profeſſion depend, except the European phyſicians. A great number of Jews are brokers for all ſorts of merchandize, and for all ſhop-keepers of what nation ſoever. The *Perſians* formerly carried on a very great trade to Conſtantinople; but ſince their laſt war it has been very trifling.

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CHAPTER XXXIII.

Of the Commerce of England and Holland with the Turks.

THE trade of England to Conſtantinople, and all Turkey, is carried on by a limited number of Engliſh merchants, dependent on the Turkey company of London, who conſign to them, by a ſingle annual convoy, the quantity and quality of the commodities which they judge may be eaſily ſold or exchanged; the quantity is always in proportion to the wants of Turkey, and never more. This very nice precaution prevents any loſs in the prices of their merchandize by too great an abundance, and ſupports the great repute which all the merchandiſes that come from England have conſtantly enjoyed. The chief articles of their trade are, lead, tin, watches, all ſorts of clock-work, hardware, woolen cloths of different qualities, ſpices, and glaſs-ware. The attention of the ſubjects who are deputed to exerciſe this trade, and who exerciſe it with an exact obſervance of the rules and laws upon which it is formed, are worthy of imitation. Moreover, it conſiſts chiefly of commodities of great

great value, and of which the ſale is certain. This is the reaſon that all the Engliſh houſes which are eſtabliſhed in Turkey are rich. Mr. *Parker*, *ſenior*, who died at *Pera* not long ſince, left immenſe riches to his heirs. His country-houſe alone was valued at 400 purſes by the *Capitan Baſhaw*, who deſired to purchaſe it. At Conſtantinople there is nothing to load the ſhips with on their return for England: they are obliged commonly to take in their lading at *Smyrna*, in cotton, wool, *Burſa* ſilk, and a great deal of Angora hair for camlets. The caravans, which anciently came from Perſia to Smyrna with great quantities of ſilk, have ceaſed ſince the Ruſſians have had free navigation upon the Caſpian ſea, from whence they tranſport it to *Aſtracan*, and from thence to Peterſburgh: this is the reaſon why the Engliſh very often fall ſhort of their uſual plentiful cargoes, both at *Aleppo* and *Smyrna*.

The trade of the Dutch is much declined from what it was in time paſt: that which remains at preſent to the different places of the Levant, to Conſtantinople, to Smyrna, and to Aleppo, is very moderate: at Aleppo they have one reputable houſe, three at Smyrna, and as many at Conſtantinople. Metals and pepper, which are the branches peculiar to them, they ſell for ready money: but cloths and velvets they are obliged

obliged to ſell upon credit for ſeveral months, the ſame as the other nations. The principal article taken by the Dutch in return is *Angora* goats hair. The private intereſt of individuals has ruined the trade of the Dutch in Turkey, which was formerly ſo flouriſhing, and which at preſent is in a very languiſhing ſtate, and almoſt annihilated.

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CHAPTER XXXIV.

Of the Commerce of the Ruſſians and Germans.

THE commerce which the Ruſſians exerciſe at Conſtantinople, and in ſome other parts of Turkey, is but little noticed, but it is without compariſon the moſt conſiderable and the moſt advantageous of all the other European nations; it conſiſts principally of ſkins of every quality, to make the Turkiſh pellices. All manner of perſons, of every age, and of both ſexes, rich or poor, wear pellices. The ſale which the Ruſſians make of them is incredible; and ſome of them bear exorbitant prices. The black fox and the ermines are more eſteemed than all the reſt: a ſmall quantity of theſe two ſpecies makes a great capital. They alſo bring into the Ottoman dominions leather, cloths, and other manufactures, which extend their commerce, and increaſe their profits. The Ruſſians take nothing in return but dreſſed leather, oranges, lemon-juice, and ſome dried fruits. It is upon the Euxine ſea that they carry on their traffic, and ſince, by the laſt treaty, they have the permiſſion to paſs into the

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Mediterranean, they go to the Archipelago, to load with wine, and other particular products of its islands. No other nation has ever been able to obtain the permission of the Porte to trade upon the Black Sea; yet the court of France exerted its utmost efforts to carry that point.

The Germans have for a long time studied to form a source of commerce in Turkey, and they have dispatched some persons of capacity to accomplish it. They might perform it by three ways; by land, by the Danube, and by sea through the port of *Trieste*, and the last is the only channel they have negligently opened. In fact, those articles of merchandize with which they can traffic to advantage are of a great bulk and weight; and will consequently always incur larger expences than any others; besides the same articles which the Germans can supply are imported into Turkey from other nations in great plenty; for instance, iron, steel, cotton, &c. &c. &c. From the quality of these merchandizes it may be deduced that their commerce will always be of little consequence. At present, there is not a single German shopkeeper at Constantinople; and the small demand there is for German commmodities is supplied by foreigners.

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CHAPTER XXXV.

Of the Commerce of the Swedes and Neapolitans.

IT is but a very little time ſince the Swedes and Neapolitans firſt ſent their miniſters to the Porte, in the character of envoys extraordinary. Sweden ſent her firſt envoy during the late war againſt Ruſſia: and Naples, after that kingdom was taken from the Emperor Charles the Sixth. The miniſters from both courts have exerted themſelves to eſtabliſh a commercial intercourſe with Turkey. The Swedes have made a beginning by ſea; a ſingle ſhip arrives yearly at Conſtantinople, laden with iron, and ſome other trifling products of the ſterile ſoil of Sweden. But a great number of Swediſh veſſels are employed to tranſport the merchandize of the Turks to different parts of the Ottoman empire, and particularly to Barbary, from which they derive conſiderable profits: but the Swedes who navigate theſe veſſels are rather to be conſidered as carriers than merchants.

The Neapolitans ſail to Turkey with ſome tartanes, and ſmall polacres. The

principal branch of their commerce is a ſpecies of ſilk ſtuff worked at Meſſina, and by the Turks called zebins; for which they have a great demand, on account of their beautiful appearance, though they are very ſlight, and quickly change colour. Some ſmall ſhell work, maccaroni, and a few other trifles, conſtitute all the commerce of the Neapolitans. The returns in commodities are ſmall, and of little conſequence; ſuch only as they are compelled to take through neceſſity; the balance, therefore, is in their favour in ſpecie.

CHAPTER XXXVI.

Of the Commerce of France.

THE richeſt for the quantity of its merchandize, and the moſt regular of all the European commerce eſtabliſhed in Turkey, is that of the French. They reckon, that the value of their commerce, active and paſſive, exceeds twenty millions of Turkiſh piaſtres a-year. The articles they bring from their country to Turkey are woolen cloths, wrought ſilks, caps, paper, ſugar, cochineal, indigo, gold lace, and an infinite quantity of trinkets, and other trifles. Their returns are in grain of all kinds, coffee, goats-hair, cottons, wool, ſilk, and other ſorts. The cloth branch is the moſt advantageous of any to the French. They ſend out cloths of three qualities: and all three are very acceptable in Turkey, becauſe the price is always lower than that of the Engliſh cloths. The great conſumption that the Turks are obliged to make of them is the cauſe that they are always preferred to all other ſorts of cloth. The colours alſo of

the French cloths are more lively and durable than thoſe of the Engliſh.

The commerce of France is carried on by French merchants eſtabliſhed in Turkey, even in the very villages: they depend, however, upon the chamber of commerce at Marſeilles, and cannot ſettle but for a determined time; after which they muſt return to France, and yield up the buſineſs to others. No individual amongſt theſe merchants can ſell his cloths without the prior knowledge of the ambaſſador or conſul, and the body of merchants, becauſe the ſale muſt be made in due order and equal proportion among them; a very prudent meaſure, worthy of imitation, for by this means they prevent all underminings, quarrels, and deceptions, which might ſap the foundation of their commerce.

There is a general bank for the whole French nation, eſtabliſhed in every ſea-port town of the Levant, to which all the French merchants reſiding in Turkey pay a certain ſum, in proportion to the cloth they ſell. It is no great charge upon theſe merchants conſidering their great gains. From the funds of theſe banks many great advantages are derived: amongſt others, that of inſuring the capitals of the merchants in France, becauſe, in caſe of bankruptcy,

ruptcy, part of their loſſes is refunded from the common ſtock. The method of ſelling their cloth is invariable: they ſell it upon credit, commonly for eight months: the buyer muſt diſcharge his debt punctually, by three inſtalments, that is to ſay, a third part at every third diviſion of eight months: and if he fails in his payments, he muſt afterwards allow *ten per cent.* intereſt; this obliges the purchaſers to be punctual, and conſequently the principals at home are not diſappointed of their returns. By means of theſe advantages the general bank is always in good condition. It likewiſe defrays the extraordinary expences of the nation, for the hotels of the ambaſſador or conſul, and for the maintenance of many poor families. By this inſtitution, the œconomical adminiſtration finds its account there, and the nation its intereſt, tranquillity, and honour. It muſt be confeſſed that it is a moſt laudable inſtitution, for which the French nation is indebted to the *Marquis de Villeneuve*, formerly ambaſſador from France to the Porte, and to the vigilance of their late ambaſſador, the Marquis de St. Prieſt, who cauſed it to be obſerved with the greateſt exactneſs. The provincials in particular have another advantage, which conſiſts in the tranſports made on account of the Turks, by their innumerable

innumerable tartanes, to all the maritime places of the empire. In every little port and inconſiderable town the French have a conſul, or vice-conſul, to promote and protect their commerce.

The Baron *de Tot*, who was ſent about four years ſince to the Levant, by the French miniſtry, as inſpector-general of the French trade in Turkey, made ſeveral alterations; in particular, he diſmiſſed ſeveral vice-conſuls in the Archipelago, and in their place conſtituted four conſuls general. This Baron *de Tot* was as much in the intereſt of the Turks as of his own country, and conſequently he was well paid by both parties. He paſſed for a man of great abilities, but I had the opportunity of ſtudying his character, during three months at Smyrna: being employed to inſpect the commerce of that place, he was more deeply engaged in making his court to a Greek lady, married to a very unfortunate, but very honeſt Frenchman; this lady made the Baron commit a number of follies, unworthy of an inſpector-general. The French conſul at Smyrna, *M. Peyſonnel*, a gentleman of very great merit, and of unblemiſhed integrity, was the victim of the Baron *de Tot*, to pleaſe his miſtreſs. M. Peyſonnel merited rather to fill the place of the Baron *de Tot*, than to be diſmiſſed by a man

man ſo much his inferior in point of commercial knowledge. Good luck and certain other circumſtances, which he is not ignorant of, occaſioned his promotion. In France ſuch promotions are common, and in other countries, where French manners are adopted.

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CHAPTER XXXVII.

Of the Commerce of the Venetians.

FORMERLY the Venetians were the richeſt European merchants eſtabliſhed in Turkey. But other nations converted to their profit the diſgraces and loſſes which fell upon the Venetians by the wars between the republic and the Porte. The manufactures carried on in the different parts of Europe, and in particular thoſe of cloth and ſilks, ſupported by the circumſtances of cheapneſs, ſuperior colours, and elegance of patterns, have excluded the Venetians. But what moſt materially injures the Venetian commerce, is the ſucceſsful navigation of the Dutch and Portugueze to the Eaſt-Indies, by which all the ſpice-trade, which before paſſed through the hands of the Venetians, is thrown into other channels. At preſent, then, the commerce of the Venetians with the Turks is reduced to a ſmall quantity of gold ſtuffs, a ſpecies of damaſk-work called *Damaſquetti*, which always keep their reputation, and the ſale of which is very conſiderable, being uſed in almoſt every family in Turkey. Sweetmeats,

glaſs,

glaſs, caps, papers, drugs, wax-candles, and other trifles, likewiſe united, form no inconſiderable capital. The Venetian woolen cloths are much eſteemed in Turkey, but their high price prevents a general demand for them. Their returns conſiſt in leather, wool, cotton, wax, aſhes of Cyprus, oil of Candia, coffee, and Cyprus wines. But it muſt be obſerved, that the Venetians, finding that their preſent commerce is by no means ſufficiently profitable to encourage great ventures, as in times paſt, have long ſince determined to carry it on by means of foreign correſpondents, to whom they conſign their merchandize: theſe correſpondents are always Jews or Greeks, and they are allowed *twelve* per cent. certain, for what they trade for, but are not accountable for any loſſes in trade on the capitals: beſides which, they are allowed all the profit they may make by their induſtry over and above the prices charged to them from Venice. In fact, it is this laſt abſurd regulation which has entirely ruined the commerce of Venice in Turkey. They are yet in time to remedy it: but Venice is too rich to liſten to any propoſals for recovering her commerce.

CHAPTER XXXVIII.

General Reflections on the Commerce of the Turks with the Chriſtians.

THERE is no doubt but that the commerce of the Europeans with Turkey is injurious to the internal œconomy of the Ottoman empire, and one cauſe of its decline. The merchandize carried into Turkey is of great value, and what they export is not. The merchants, therefore, eſtabliſhed in Turkey, having no returns to make equal to the effects entered, make them in gold, money, and diamonds, and by that means the country by degrees is impoveriſhed. The moſt valuable of the coins of Turkey is the *Fondocli* ducat of fine gold; of the ſame weight as the gold ducats of Venice. They ſend four or five millions of theſe pieces of gold out of the empire yearly. Every European courier, upon leaving Conſtantinople, and every ſhip that departs for the Chriſtian countries, take more or leſs. One may judge, therefore, by this computation, how many millions have gone out of the Ottoman empire in the courſe of the two laſt centuries. There

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is no law to prohibit the exportation of ſpecie from the Turkiſh dominions. The Eunuchs, the Vizirs, the great officers of ſtate, and even the Grand Signor himſelf, all contribute to ruin the empire, for they are fond of accumulating great riches: they continually receive money, but ſcarcely ever part with it again; it follows, that all theſe great ſums, which are hoarded up, conſiderably impede the general circulation. However, the late war, and its unfortunate termination, greatly contributed to drain the wealth of Conſtantinople, and in general of all Turkey.

THE END.

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